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The Princeton Seminary Bulletin

Propriety or Prophecy

James W. Clarke

Word and Sacrament

George S. Hendry

Some Thoughts on the Study of the Biblical Languages

Daniel J. Theron

Volume XLIX · May 1956 · Number 4

FOR REFERENCE
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IN THIS ISSUE

AMONG the most interesting recent events of our campus life was the inauguration on February 3rd of the Reverend James W. Clarke, D.D., LL.D., as the first occupant of the Francis Landey Patton Chair of Homiletics. In the presence of the Board of Trustees, Faculty, and some thirty fraternal delegates from other institutions, Dr. Clarke delivered an address entitled, "Propriety or Prophecy." The charge to the new professor was given by Dr. Andrew Blackwood, professor emeritus. Both addresses appear in this issue of the *Bulletin*. We are pleased to be able to include also the inauguration prayer which was given by the Reverend S. Carson Wasson, D.D., minister of the First Presbyterian Church, Rye, N.Y., and a member of the Board of Trustees.

At the Service of Holy Communion held in Miller Chapel, January 2nd, the meditation was given by Professor George S. Hendry. In response to many requests, we are making this unique and interesting sermon available to the wider group of the Alumni.

In reply to persistent controversy concerning the feasibility of requiring the original languages of Holy Scripture for the B.D. degree, Professor Daniel J. Theron has written a very clear and sensible appraisal for this issue.

An annual feature in the columns of the *Bulletin* is the listing of all publications by the Faculty during the calendar year. We are indebted to the Reverend Arlan P. Dohrenburg for his careful preparation of this important bibliography.

Many events of personal interest to all Princeton Seminary Alumni are to be found in the columns of Princetoniana and the Alumni News, prepared respectively by Drs. Loetscher and Hopper.

D.M.

PROPRIETY OR PROPHECY

JAMES W. CLARKE

I WOULD be a strange person if I were unmoved by the wise, kind and penetrating charge delivered in such felicitous language by my distinguished predecessor, Doctor Blackwood. That I may worthily fulfill its hopes and precepts is my earnest prayer.

I am one who has an honorable pride in the Presbyterian Church, for I was baptized in it, reared in it, set to work in it, emigrated to Canada under its auspices, labored in its mission fields, studied in its colleges, preached in its parishes, served on its boards, and taught in its seminaries. Its very stones to me are dear.

So many elements in it evoke my devotion. Its early story, so full of passionate struggle and event. The massive ideas around which its life and theology revolve. Its far-flung missionary enterprise. Its emphasis on education and a well trained ministry. The deep devotion of many of its members. Its polity and courts, whereby it is governed. Its New Life Movement, which has stirred it to warmer evangelical zeal. Its success in raising huge sums for a succession of worthy causes in the post-war years. Its distinctive contribution to the history of the United States, and the large number of gifted men and women contributed to public service. All of these stir my mind and warm my heart.

What of the Prophetic Office?

As I travel this broad land and study the work of my brother ministers, I rejoice in their splendid exercise of the priestly office. Congregations are organized, housed, equipped, comforted and liturgically trained as never before. But the earnest question forced upon my mind—one that will not down—is: *"What of the prophetic office?"* The priestly office is indispensable: the minister speaking to God *for man.* But is not the prophetic office equally indispensable: the minister speaking *for God* to man?

To sharpen our thinking and make us confront this situation, let us ask ourselves a few direct questions. How many Presbyterian ministers are challenging their congregations and communities on issues which sear the hand that touches them? How many are recognized as the embodied consciences of their communities? How many champion without hesitation unpopular but just minority causes? How many plant themselves at the center of the human conflict, saying in effect, "Here stand I?" How many bring the Christian ethic to bear on the chaos of individual, social, political and economic life? How many point out the will of God in the realm of human affairs? How many are such points of creative irritation that people are forced to stop, think and act? No matter the extent of our benevolence we are forced to answer, not many.

The Reasons for the Condition

A celebrated 19th century preacher hesitated in the middle of a sentence, stretched out his hand gropingly, and said, "I'm looking for a word." When

I look for a word descriptive of modern Presbyterianism the one which leaps into my mind is "respectable." "Respectable" is a respectable word. It is not one of disparagement, for it represents the attainment of certain definite goals of conduct and ethical achievement. It takes a man a long time to attain it. The Presbyterian Church is respectable, because it is almost full of honest, moral-living, worth-while folk. It is respectable, because it is cool and collected: not hot, not cold, but tepid—its spiritual temperature is well beneath the boiling point. It is respectable, because it is cautious and conventional and pronounces few judgments on the world. It is respectable, because it is tolerant, has given many hostages to contemporary society, and is indulgent of many dubious things. It even takes pride in its tolerance, forgetting it cannot abate by one shade or whisper its intolerant idealism without failing its Lord. As Presbyterians we are serious, but not excited; astute, but not ardent; prudent, but not adventurous; useful, but not dynamic; proper, but not prophetic. Our center of gravity is too often the world's interests and values.

In this state lies *the first cause of our failure* in the prophetic ministry, for there is an almost inevitable carry-over from the people to the preacher. The spirit of the pulpit has been infected by the spirit of the pew. Sit down at any meeting of Presbyterian ministers, observe their demeanor and listen to their discussion. What initial impressions do they convey? Penetrating insight? Concern for the poignant problems besetting the nation and the world? A pulsing, living, forward-looking group filled with high confidence and eager to launch and carry forward great enterprises? A debonair fellowship rejoicing in the crispness of the Christian message and gaily accepting its tasks? No! The impression is of a proper, steady-going, high-characted, well-cultured, conservatively actioned group, but not suggestive of mighty rushing winds or tongues of fire or moving tides. There is an all too striking similarity of temperament and outlook between the pulpit and the pew. There is staid propriety in the Presbyterian pew and staid propriety in the Presbyterian pulpit. This is the first reason for our failure in the prophetic office.

The second cause of our failure is the simple and undeniable fact that the priest is needed oftener than the prophet. Why does the average man go to church? In search of truth? Hoping that his social vision will be enlarged? Praying that his conscience will be stabbed into life? Seeking the overcoming of racial and other prejudices? No! He goes to worship, for comfort, for help. He expects these and is entitled to them.

The church needs more priests than prophets. It may take a hundred priests to hold what a great prophet wins. A prophet exposes a situation, criticizes a condition, urges and sometimes secures a change. The priest administers and consolidates the change. So, in a certain sense, the priest is needed more than the prophet. It is, therefore, so easy for the prophet in the minister to be swallowed up by the priest in him, despite the fact that every Presbyterian minister is supposed to be both prophet and priest. It is so much safer and easier to be a priest.

The third cause of our failure is that prophecy demands exceptional gifts

and qualities I shall later specify. To be an effective prophet the minister must be a man of parts. The great prophets, particularly those of the eighth century, were men of high native endowments and of unique spiritual attainments. They had the gift of the forward look. They had the ability to discern and raise issues, anticipate events, and to put a constant strain and tension of upward pull on the life of groups, citizens and rulers. The prophet at his best had such a combination of gifts and spiritual power that he shaped the faith of great religions, added to the total force of life, and changed the direction and policies of governments. When he died he left a higher faith, a stronger truth, a better condition, and kindling records of what he said and did. Being dead he continued to speak. No ordinary minister can effect such results. Thus great prophets are rare.

The fourth cause of our failure is our fear. The spirit often is willing, but the heart is weak. We are afraid of community displeasure. Afraid of powerful evil, vested interests. Afraid of cutting across social and theological ideas long held by the congregations we love. Afraid of a possible reduction in our economic status. Afraid to walk in loneliness. Afraid of the historic doom of the prophet. The servant desires to be above his Master and the disciple above his Lord.

The Necessity of Prophecy

Prophets we must have. The disintegration of the great spiritual sanctions; the tendency to estimate influence in terms of destructive strength; the secularization of the contemporary mind; the overemphasis on materialistic values; the moral declension of political science, as evidenced in the constant succession of scandals in government; the expanding power of the liquor and gambling evils; the resurrected barbarisms that are shouldering their way through the world; the invasion of politics by hierarchical ecclesiasticism; the moral toughness in quarters both high and low, that sins, licks its lips and blandly asks, "How does God know?"; the continuing scandal of the divided body of Christ; the submission of the church to secular adjudication, and its hunger for the certification of the world's so-called great. All of these demand the fearless application of the whole organic gospel of Christ, which cuts even to the dividing asunder of bone and marrow. Only a prophetic ministry is adequate for such a gigantic task.

Jesus exercised the priestly function in his healing and pastoral ministry. Let us, however, never forget his exercise of the prophetic function. He was not known as a priest, but as a prophet. As he swept the money changers out of the temple, he cried, "My house shall be called a house of prayer." "Who is this?" asked the people. "This is Jesus, the prophet of Nazareth." Christianity is a prophetic religion and its propagation calls for a prophetic ministry.

The Specifics of Modern Prophecy

I said the ministry of prophecy demands exceptional men and exceptional qualities. Greatly daring, let me indicate some of the qualities the modern prophet must have if he is to be truly effective. Certain are minor, certain are major.

The Minor Qualities

The First is: Insight and exact knowledge. The true modern prophet is not a professional dissenter carrying around a portable wailing wall. Neither is he a frenzied, shrill-voiced ignoramus engaging in the indiscriminate advocacy of lunatic causes. He does not speak simply to get something off his chest, but seeks to attain the central point of a question. He is a man of high ability and vibrant intellectual power, with a wide range of authentic knowledge. He sees the truth clear and whole. He discerns between the evanescent and the timeless, between the eternal word of God and the ephemeral shout of man. His message is lucid, clear and penetrating. There is no stutter in his speech, no stammer in his thought, no stumble in his logic, for he has an intimate knowledge of human nature and activity, and is a skilled physician of the soul. He does not exude what Charles Lamb called, "The self-sufficiency of surpliced emptiness." Frederick W. Robertson was such a prophet, for it was said of him, "Before he gave a public opinion on any subject he studied it with care." Harry E. Fosdick, Ernest H. Tittle, and Henry Coffin in recent years have followed in his train. The true prophet identifies the issue, knows where to lay hold of it, and skillfully focuses public thought upon it.

The Second is: Self-Control. Jeremiah described the false prophets of his time as "windbags." The true modern prophet engages in no wild emotionalism or irritable scolding. He can hold his finger on the trigger and pull it at the right moment. He is not hurried into action by hasty impulse, but has self-restraint and reasonable caution. He recognizes the hour and selects the occasion to speak. What he says comes out of deep brooding and reflection. He mulls over events and ideas until he is sure of his truth. Thus, while men may turn from his truth, they are forced to admit it is truth. Richard Baxter, with all his gifts, lacked this quality. Washington Gladden had it in supreme degree: "He possessed the imperturbable calm of one who is a friend of his fellows, at peace with his conscience, and at home with God." So it is with the true modern prophet.

The Third is: Diplomacy and Common Sense. The true modern prophet is neither a vulgarian, a nagger, or a heavy-footed blunderer. He does not confuse courage with contentiousness or boast of being a "plain, blunt man." He is candid but courteous, and calls a spade neither an "agricultural implement" nor a "dirty old shovel." He does not fly off at a tangent, but has wisdom and method of approach. He understands that he is not in the pulpit to express his eccentricities but the mind of the Spirit, so is not a hunter of merely bizarre and controversial topics. He incurs no unnecessary antagonisms, for he knows he will have sufficient necessary ones. He does not speak dictatorially, but realizes that under normal circumstances, to get a congregation along, he must get along with a congregation. Richard Fox was a member of this high fellowship. Of him it was written: "He is a prophet; but he is a prophet who keeps his feet on the ground. He is a mystic; but of all mystics, he is the most severely practical." The modern prophet is a man of diplomacy and common sense.

These, then, are the minor characteristics of the prophet:

Insight and Great Knowledge
Self-Control
Tact and Diplomacy.

Major Qualities

What are the major qualities of the modern prophet?

The First is: Conviction and Experience. The meaning of "prophet" is, "to speak forth on behalf of Deity." The prophet speaks because he believes he speaks for God. The Old Testament prophets were convinced their message was the articulation of the divine mind. So they said: "The word of the Lord came to me." "Thus saith the Lord." "God spoke to me." Amos cried, "When the lion roars, who does not fear? When the Lord speaks, who will not prophesy?" Their conviction and experience were so vivid that they delivered their message at all times and places: in temple court, cathedral pulpit, royal palace, market square, road side and open field. Whether men bore or forbore was not their concern.

The true prophet in this day also feels he is fired on the world with a velocity not his own; that he is inspired and called to speak the judgment and mercy of God. As such he is an authority, a source. He does not quote precedents, he is his own revelation, for he has validated his message in his own life. What he shall do or say does not lie in his own will. He is the via media of the Eternal's will. He is convinced that his rebuke or approval is the rebuke or approval of God. He is always in the grip of what he is saying or trying to say. "Teneo teneor" "I hold; I am held." There is a fire in his bones.

It was because of this passionate conviction that John Knox beat down the haughty gaze of Queen Mary when he said, "I am one who has no option but to speak the things that God has given me to speak." The first major quality of the modern prophet is conviction and experience.

The Second is: Courage. This is a foundational virtue. We cannot have truth, honesty, temperance, sincerity or honor without it. It is certainly a necessity in the make-up of the prophet. The prophet must speak unpalatable truth, for the demand of many is, "Cry unto us right things, speak unto us smooth things, prophesy deceits." This he cannot do. So his work evokes few hurrahs. But the prophet is faithful to his message. His will is a steel bar, once it is fixed by principle. His business is to declare, not the half, but the whole counsel of God. He does not smother his word under a heavy coverlet of platitudes or blanket it under high-sounding irrelevancies. The modern prophet must plant, but he must also pull up and root out and destroy. He is not a pulpit Milquetoast. Popularity cannot be dear unto him. He can never be a yes man or a head-nodder. He is the opposer of drifts and consenting moods for he speaks for man, feels for man, bleeds for man, and to crowned or mitred tyranny returns a blasting "No." His courage is on the level of his noblest ethical insights.

Sooner or later, for a longer or shorter time, the prophet must walk solitary. Despite all the skill and wisdom he possesses, there will come a point of departure from the community or congregational mind, and their wrath will fall upon his lonely, unpopular skull. What a devastating thing

prophecy can be! Ask Amos, Jeremiah, Isaiah, Jesus and Paul. Ask Savonarola, Martin Luther, John Knox, John Wesley, Frederick Robertson, Washington Gladden, Harry E. Fosdick and Freemont Tittle. The prophets are still stoned.

So the prophet must be, "A man, strong, very courageous, whose shoes are as iron and as brass, and whose strength shall be even as his days." He must catch the aspiration of Paul, "My eager desire and hope is, that I may do honor to Christ in my own person by fearless courage." The prophet must so fear the face of God that he cannot fear the face of man. He must have what Dr. Sockman describes as "The gaiety of godly courage."

The Third is: A Capacity for Moral Wrath. When we think of moral wrath, we must be careful not to confuse it with bad temper, petulance or scolding. These are surface things. Moral wrath is the inner heat of the soul and is rooted in compassion, conscience, the realisation of the rights of God, and the worth of man. The trouble with so many of us is that we do not get excited about certain things that ought to excite us, but stand and gaze upon moral evil without our pulses increasing a single beat or without any rising anger. We can be so analytical, so poised, so judicial, so delicate! When we strike, our blow's thud is like that made by the petal of a rose when it falls upon long grass. Some of us would make fine chairmen of a society for the amalgamation of heaven and hell. But not the true prophet. He is a burning, as well as a shining light. There is something volcanic and elemental in him. He erupts. On occasion, he can blow the roof right off. He does not cringe or apologize or ask "by your leave." He does not smirk, curtsey, lick boots or scratch backs. (Tides don't truckle. The stars do not apologize for invading the skies.) His words are a torch, a flame, a rod of iron to the shattering of the potter's vessels. He is the age-long idol-breaker and path-maker of religion in his fiery zeal for the Lord, and is akin to noble Pericles, who

> "In his ire Olympian Pericles
> Thundered and lightened and
> all Hellas shook."

He is not an ecclesiastical butler, passing around cocktails of religious soothing syrup. He serves at no altar of expediency, but at the altar of the Eternal Moral Righteousness whose anger smokes. He knows and feels "the wrath of the Lamb." The true modern prophet has a capacity for moral wrath.

The Fourth is: Love. The true modern prophet never forgets that the central ethic of his faith is love. He remembers he is a member of the Church Militant and not of the Church Truculent. His truth, while spoken with candor, is spoken also with tenderness. Knowing the wrath of God, he persuades men. He is bold, but not bitter; vigorous, but not violent; scorching, but not destructive. He fights the world, but not with its weapons. His sword is "bathed in heaven." No matter what the world may do to him, he bears no resentment and makes no unfair or one-sided statements. He is no embittered champion of truth, does not twist his facts or put his opponents in false lights. The only debt he owes his enemy is love. That flaming soul, Studdert-Kennedy, emphasized the eminence of

this quality, when he said to a group of ministers, "There is only one thing parsons have to be careful about, and that is that they speak the truth, and speak it lovingly." Kennedy's sweet-souled successor, Dick Sheppard, received this tribute from the Archbishop of Canterbury, "He burned his way through the world of his time in a consuming flame of love."

The prophet's love is revealed by his vicarious and social sense. He is of the spirit of the God who could not stand apart from the moral tragedy of his creation: the God who came down. He has a strong sense of identification with his fellows in their struggles, sorrows, and aspirations. He is humanity's suffering servant, saying with Jeremiah, "For the hurt of the daughter of my people am I hurt." Everybody's sin is the prophet's sin. He is wounded for their transgressions and bruised for their iniquities. He gathers to his warm and bleeding heart the lust of the libertine, the weakness of the coward, the greed of the avaricious, the injustice of the tyrant, the fierce misery of those who live for pleasure, the loneliness of the widow, and the perplexity and aspiration of the adolescent, as strange tides course through his veins. With Maurice, the English reformer and writer, he can say, "I confess the sins of my age as my own." The true modern prophet is a man of love. Who follows in his train?

These then are the major characteristics of the modern prophet:

Conviction and Experience.
Courage.
Moral wrath.
Love.

Conclusion

The prophet appears in every generation, because God never leaves himself without a witness, and because the prophet is in every one of us. He is that part of our nature that loves right and hates wrong, that rejoices in justice and loathes tyranny, that aspires to heights, that looks for a coming kingdom wherein righteousness dwells, and hears God's voice and obeys it. How fares the prophet in us? Is he hale and hearty or weak and languishing? Is he encouraged or repressed? Fed or starved?

We are living in a grand and awful time. Our world is shaken, impoverished, exhausted, sorrowing, divided and fearful; a world of broken molds, running tides, erupting ideas, fresh hopes and passionate aspirations. What can match itself against these things? Propriety? Respectability? That would be matching pigmies against giants, ant hills against mountains. Both are completely inadequate. Propriety is a plane, not a height. It is a goal, but a near one. It has span, but it is a finger span. In it there is no questing, exploration, movement or heroic endeavor. It demands no venture, allures to no risk, summons to no madness, raises no issues, produces no change. Prophecy, not propriety is the need.

History witnesses joyously to this truth. In the great crises of the past, matchless has been the influence wielded by the prophets. When all other voices failed to rally the people to the standards of righteousness, it was the prophet who succeeded. Golden-mouthed Chrysostom was the oracle of the hour when Antioch lay smitten with terror. Flaming Augustine raised

his fellow countrymen from despair when Imperial Rome was falling forward on its face. Rough, but invincible Luther, when reeking corruption reigned in the papal court, spoke words that cracked like a tempest and seared like a flame, stirring the revolution that changed the religious faith of one third of Europe. The clarion voices of Whitefield and Wesley recalled England from a condition which Carlyle described as, "Soul dead; stomach well alive."

Can we not follow in their way? Dare we do otherwise? Has not the Lord put in our hands the Sword of the Spirit, which is the Word of God? Let us flash that blade, ever remembering the dictum, "There is no victory but by combat, there is no crown but by cross." This is the day of the Lord, and we are come to the kingdom for such a time as this. From the torpor of any foul tranquility, may God deliver us to battle!

COMMENCEMENT CALENDAR

SUNDAY, JUNE 3

4:00 p.m. Baccalaureate Service
Celebration of the Lord's Supper
President John A. Mackay
Miller Chapel

MONDAY, JUNE 4

12:30 p.m. Reunion Luncheons
4:00 p.m. Reception at "Springdale" by President and Mrs. Mackay
6:00 p.m. Alumni Banquet and Annual Meeting of the Alumni Association
The Campus Center

TUESDAY, JUNE 5

10:30 a.m. Commencement Exercises: The Chapel of Princeton University
Address by The Reverend James A. Pike, J.S.D., D.D.
Dean, The Cathedral of St. John the Divine, New York City

THE CHARGE TO PROFESSOR JAMES W. CLARKE

ANDREW W. BLACKWOOD

PRESIDENT MACKAY and members of the Board of Trustees: You have honored Dr. Clarke by installing him as the first occupant of a chair in memory of Francis L. Patton, a prince of preachers. By way of a charge I can only share with Dr. Clarke some of my own ideals, if not my regrets. I can also bid him Godspeed in filling the most difficult chair in the seminary, if not the most important. Difficult, because ideally the professor in this field ought to know almost everything. Difficult, also, because practically a man in this chair often is told that he has nothing to teach.

Nothing to teach, except half a hundred chosen young men, making ready for the highest, the holiest, the hardest work on earth today! In twenty-five classroom hours, without haste and with time for discussion, any professor can bring forth all he knows about the theory of homiletics. The rest of three years he can devote to content courses, to the history of preaching, and to counseling young men, one at a time. Nobody has yet devised an effective way of teaching the subject wholesale. Many of us think in terms of Professor George P. Baker's famous limited "Workshop" for the teaching of drama.

Dr. Clarke, in full view of the difficulties, think more about the fascination of training future pastors who can preach and pray. In 1812 the wisest leaders of the Presbyterian Church established the Seminary for the training of parish ministers. Well do you know what it means for a local pastor to excel as a preacher, and that is what concerns us now. Coming from Scotland, by way of Canada, and more recently from McCormick Seminary, at St. Louis you won added distinction in the pulpit. You also won the admiration and esteem of the local clergy, especially the younger pastors. They still look up to you as a personal friend, a master teacher, and an inspirer of young ministers, often one at a time. On a larger scale may you enjoy a "person-centered ministry" to young men here at Princeton.

The Seminary exists to train every student as a preacher from the Bible. For such training there is today more need than ever before. During a recent twelve month period according to the American Bible Society, almost 10,000,000 men and women here in the United States purchased new copies of the Scriptures. Many of these laymen now turn to the local pulpit for guidance in reading God's Written Word. In nine cases out of ten, I fear, these laymen look in vain. In other days a typical seminary did not train a student to preach from the Bible. I do not refer here to expository works, but to the Reformers' way of using Holy Scripture as the chief source of materials for sermons, and not merely as a springboard. The time has now come for every professor of homiletics to "have done with lesser things" that

interfere with the one thing needful. In the Protestant pulpit that "one thing" has to do with the Bible.

The Seminary exists, also, to train every student as a preacher of Christian doctrine. Of late almost every divinity school has experienced a "theological renaissance" (Daniel Day Williams). Would that it might have a "doctrinal reformation"! Then every graduate would go back to the ways of Luther and Calvin, who took Bible doctrine out of the classroom into the pulpit. Meanwhile, with our theological renaissance, the ablest philosophical theologian in America, Paul E. Tillich, has published a book, *Systematic Theology* (Vol. 1, 1951), in which he devotes a third of the space to Reason, before he discusses Revelation. When shall we seminary professors learn to put the first thing first, in true apostolic fashion? According to the reports of preaching in the Book of Acts, Peter and Paul did not begin with Reason, but with Revelation. On that God-given basis they set forth Christian doctrine. They appealed to reason on the basis of revelation. "Who follows in their train?"

The Lord has called you to help prepare every graduate for preaching Bible doctrine to his friend in the pew. Thus far the ablest books in our field have stressed *The Preacher, His Life and Work* (John Henry Jowett), as well as *The Preparation and Delivery of Sermons* (John A. Broadus). Except for the Bible, no student of preaching has ever seen more than one first-class volume about the hearer of the sermon. And yet the pulpit exists, under God, for the welfare of the hearer, not for the glory of the preacher, or the "salvation of the sermon." Where in Holy Writ can anyone find a sanction for our custom of making everything human center round the preacher and his sermon, rather than the hearer and his needs? Search the Scriptures (e.g., Ezek. 33:30-33) and see! According to James Denney, "No man can bear witness to Christ and himself at the same time" (*Studies in Theology*, 1895, p. 161).

The Lord wishes you to train every graduate for preaching with apostolic persuasiveness (II Cor. 5:11a). As an example of persuasiveness, bid him watch Fulton J. Sheen over television. As for apostolic persuasiveness, look at Paul. In II Corinthians, the spiritual autobiography of the Apostle, the first seven chapters show that you really have something to teach. Here follows a portion of what this master preacher says about the *kerygma*:

"We preach not ourselves, but Christ Jesus as Lord, and ourselves your servants for Jesus' sake. Seeing it is God that said, 'Light shall shine out of darkness,' who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves" (II Cor. 4: 5-7).

So much for the ideals. What of the difficulties? Many of them concern "the professor's forgotten word, How?" How teach homiletics to half a hundred men here today? Instead of seeking guidance from sister seminaries, understaffed for mass production of ministers, visit a fully accredited school for training physicians and surgeons. At the University of Pennsylvania the Medical School has 500 undergraduate

students, and more than 1,000 persons on the faculty, of whom approximately 400 serve full-time. (These figures came from the Vice Dean in January, 1955.) The number of faculty members includes workers in research, but many on the staff teach the practice of medicine and surgery, man to man, with one case at a time.

In his last two years at a medical school, and for another year or two at a hospital, a future physician engages in a practical study of the medical field, with case after case. He has a right to expect his future minister to be as well trained, practically. If many a local physician knew the facts about seminaries today, he would feel that our teaching methods and facilities are fifty years behind the times. I refer especially to the training of young men to preach. What then can you do as one of the few full-time masters responsible for training five hundred young preachers?

1. Pay little heed to homiletics as an exact science, with meticulous classifications, and to preaching as a fine art, likely to become an end in itself. Encourage every student to excel in what I call pastoral evangelism. By this I mean the use of God's revealed truth in meeting the needs of the man in the pew, whether a sinner needing to be saved, or a saint ready to hear the call for service. As examples of pastoral evangelists, take men as diverse as Phillips Brooks and Charles H. Spurgeon. Like each of them, let the young graduate look on the local church as the most important agency of the Kingdom here below—the most important except the Christian home—and on the pulpit as the most effective instrument.

2. Encourage every student to toil in the library. Employing it as a laboratory, guide each man in learning how to select and use books. When I first came here to teach, I found a theological library second to none, especially in certain departments, and a body of able students, most of whom gave the library "absent treatment." If any of that old aloofness still obtains, you can help to make the new library the center of campus intellectual life, just as Miller Chapel has gradually become the center of spiritual life, and the new Commons has recently become the center of social life.

3. On the graduate level you can help to promote the study of preaching in the light of history. Forty years ago we young ministers thought of church history only as a possible source of illustrations for sermons. Now we professors know that apart from a working knowledge of church history, as it relates to his subject, no professor can teach homiletics, public worship, or any other branch of practical theology. And yet when a professor in my field writes to ask me where he can enjoy a sabbatical year of supervised study and library work in the history of preaching, I can not recommend a single school at home or abroad. I refer to such facilities as a young kinsman of mine, a teacher of physics, with a Ph.D., last year enjoyed at Harvard. In classroom and library he studied the history of science, but in only one era. There he had to dig, not merely survey.

4. Your main business has to do with the undergraduate. Treat him as a man, different from every other student. Even the most brilliant and learned professor of homiletics can not teach the subject wholesale, or in absentia. In after years more than one exceptional

student will become a specialist. Before that, he ought to master the art of preaching doctrine and duty, peace and power, to ordinary people. Apart from pulpit experience in a local church, under expert supervision, the best school training comes through study of sermons by master preachers of yesterday and today, such preachers as Chrysostom and Bushnell, Arthur J. Gossip and James S. Stewart. Just as a would-be architect studies the Parthenon and the nobler cathedrals of France, so the preacher of tomorrow ought to steer his pulpit course with light from the stars.

5. Dedicate yourself anew to the work here as the supreme opportunity of a life full of riches. Claim as your own the words of our Lord, in His prayer for the Church and her ministers: "For their sakes I sanctify myself." Reverently paraphrase: "For the sake of the young men whom I teach, and of the congregations where they will minister, I shall make the most of all my God-given powers and opportunities." You will find that the work here takes all of a man's time and strength, and still demands more. That "more" you will find in the grace of God.

Now for a word of cheer and good hope. Here at Princeton you enjoy all sorts of compensations, not least in three libraries. If in later years, after you retire, you feel obliged to move away, you will go with increasing regret, if not with tears. May you lay aside the professor's mantle with countless beautiful recollections, like those of our Lord in the days of His flesh. During his most active years on earth Christ gave Himself to "the training of the twelve," man by man. He is waiting, here and now, to crown your labors with His blessing and His peace.

If ever your heart begins to yearn for the joys of the pastorate, you will find solace in words from a man who taught and inspired me long ago. He might have been speaking about the life and work of a professor here at the fountainhead of American Presbyterianism:

"What has it all been for?" For the knowledge that makes life richer; for the friendship that makes life sweeter; for the training that brings power to the task which is hard and high; for the wisdom that suffers and triumphs and is strong; for the vision that shall light your pathway like a pillar of fire; for the truth that shall make you free.

Challenge and Opportunity

"The contemporary social and cultural situation calls for fresh study of the inner meaning and practical application of Christian truth. Now that the Church, officially and institutionally at least, has left behind the inadequate and sterile formulations of the fundamentalist-modernist controversy, the way is open and the spirit of age beckons to a more profound and constructive exploration of the Church's great evangelical heritage and the meaning of this for the present hour."—Lefferts A. Loetscher, *The Broadening Church: A Study of Theological Issues in the Presbyterian Church since 1869*. University of Pennsylvania Press, Philadelphia. 1954. p. 156.

A PRAYER

GIVEN AT THE INAUGURATION OF PROFESSOR JAMES W. CLARKE

S. Carson Wasson

O Thou only wise God, our Savior, in whom are hid all the treasures of wisdom and knowledge, we beseech Thee to continue to illumine this beloved seminary with the light that cometh from above; that those who teach may be taught of Thee; and those who learn may be led by Thy Spirit. So replenish us all with Thy truth and so adorn us with attractive goodness that we may ever and faithfully serve Thee to the glory of Thy name and the edification of Thy church.

We give Thee thanks for all those who, having been nourished and fortified in Christian training, in scholarly pursuits and in holy zeal, have gone forth from this place into the world and have served Thee with fruitful labor—some apostles, and some prophets, and some evangelists, and some pastors and teachers—for the perfecting of the saints, for the work of the ministry and for the edifying of the body of Christ. Be with those who still labor on, this day, wherever they may be, until we with them come in the unity of the faith, and of the knowledge of the Son of God, unto the measure of the stature of the fulness of Christ.

O eternal and ever-blessed God, who of Thine infinite wisdom hast ordained and established this institution and hast ever ruled it by Thy Holy Spirit, and yet hast used the service of men in the life of this seminary, we lovingly commend unto Thee Thy servant who this day is set apart to a professorship. Endue him with facility of speech, with the ability to impart sound learning, with wit and with wisdom. But above all, help him to be, now as before, a good man and full of the Holy Ghost. Make him pure in heart, unselfish in service, and zealous for the advancement of Thy kingdom. Give him the sympathetic turn of mind that he may be able to perceive, appreciate, unlock and cultivate the burning desire of these students to make known the unsearchable riches of Christ that he may skillfully help them to proclaim those riches in graceful, forceful and winning speech cast in the language and thought of the men and women of our harassed and anxious generation.

Now unto him that is able to keep us from falling and to present us faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever.

—Amen.

WORD AND SACRAMENT

George S. Hendry

And he said unto Jesus, Lord, remember me, when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee, Today shalt thou be with me in paradise. Luke 23:42f.

And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Luke 22:19.

It is a strange thing that the Christian Church should have relied so much on the preaching of sermons as a means of commending the gospel and should have made so little use, until comparatively recent times at least, of methods which involve personal conversation. It is strange when we reflect how large a proportion of the recorded words of Jesus were spoken in conversation, either with single individuals or with small groups. There are differences among the four Gospels, of course. The first and fourth evangelists cast most of the material in the form of sermon or formal discourse, for which, it is evident, they have a predilection; Matthew presents Jesus as above all a preacher, while the fourth evangelist portrays him almost like a professor. But they too give us some glimpses of the place which personal conversation held in his ministry, though to get a full picture of this we must go to Luke. It is to personal conversations recorded only by Luke that we owe some of the best remembered words of Jesus.

Both methods have advantages and disadvantages; and to a large extent they offset each other. The most obvious advantage of the sermon is economy of effort; it allows you to speak to many with virtually the same expenditure of energy required to speak to one. But this advantage is attended with the risk that in speaking to the many you may fail to reach the individual. What is addressed to everybody in general may in fact be delivered to nobody in particular. We are inclined to receive sermons in much the same way as we receive third class mail. Addressed by some machine which can stamp out so many hundreds a minute and which probably does not know how to spell our name, it is obviously not a personal communication, and it soon finds its way to the waste basket, perhaps unopened. Conversation, on the other hand, is personal communication; I am addressed by name; it is made unmistakably plain to me that "Thou art the man"; I cannot take refuge in the anonymity of the crowd.

A second advantage of the sermon is that as a formal type of discourse it is open to embellishment by the use of rhetorical arts and skills, and by this means it can rise to a level of impressiveness which is unattainable in conversation. Queen Victoria complained of Mr. Gladstone, her prime minister, that when she received him in private audience, he addressed her like a public meeting. The two things are different. But the danger is that the very quali-

ties which lend impressiveness to the sermon may divert attention to themselves and the preacher may become what the prophet Ezekiel became to his hearers—"as a very lovely song of one that hath a pleasant voice and can play well on an instrument: for they hear thy words, but they do them not" (Ezek. 33:32).

Then the sermon has this advantage —perhaps it is its chief one: as a form of speech which proceeds without interruption for a stated length of time, it gives opportunity for the presentation of the gospel, or some aspect of it, in a more comprehensive and balanced way than could ordinarily be looked for in an informal conversation. It has educational possibilities. But there is danger here too. There is always the risk of the sermon becoming an essay, a spoken essay, and that means a stimulus to reflection rather than decision. With conversation it is the other way round; the presentation may be partial and incomplete, but any loss on that side will be offset by a corresponding gain in directness and decisiveness. Perhaps the best method would be a combination of both, sermon followed by conversation—and this in fact is what happened at the first Christian sermon, the one preached by Peter on the day of Pentecost: when Peter had finished his sermon, his hearers engaged him in conversation: "What shall we do?" they asked—a very direct question, to which Peter gave an equally direct answer, and the outcome was three thousand conversions.

These methodological observations seemed advisable by way of preamble to the conversation between Jesus and the malefactors on the cross, because this was no ordinary conversation; it represents the conversational situation, so to speak, in its most drastic form. Here there is no conceivable possibility of an alternative form of communication; a sermon on the mount, a Johannine discourse, even a simple parable would be utterly out of place here, if for no other reason than that there was no time. It would be a mistake, therefore, to treat this conversation, this brief exchange between two dying men, as if it were a carefully premeditated discourse. These two were in that ultimate situation where the horizon is narrowed and attention is focused on the one thing that matters supremely. Let us frankly recognize that this is not necessarily definitive for other situations, in which there are other things that could be said and should be said. For example, some will note here a regrettable absence of concern for the social application of the gospel; the issue is narrowed down to "me" and "thou." Others have been puzzled by the apparent abbreviation of the eschatological perspective and have wondered how Christ's "today" to the malefactor can be reconciled with "the third day" of the Easter faith. It would be perfectly legitimate, in another kind of situation, to be anxious and troubled about such things; this was a situation in which all that had to be set aside in order to concentrate on the one thing needful.

For this reason the question of its relevance to us, or of our ability to participate in it, presents difficulties. We are sometimes asked to cope with this kind of situation in imagination, when we are asked, for example, If you were cast away on a desert island and could take only one book, which would you choose? We can treat it as a pleasant and amusing game, because we

know the chances of our being cast away on a desert island are so remote, the question is never likely to arise in earnest. The situation of the text might be put in the form of the question:— If you could breathe only one prayer, what would it be?

But can we ask this question seriously? Although in one way the situation is inescapable for us all eventually, is it possible, is it practical, to anticipate it in imagination? It has been customary to see in the malefactor on the cross an evidence of the sobering effect which the prospect of imminent death has upon even the most hardened characters, and so to exhibit him as a shining example of death-bed repentance, and proof of its efficacy.

"Betwixt the saddle and the ground
I mercy sought, I mercy found."

It is a pious thought, but one not likely to appeal to modern man, on whom, in fact, it is likely to produce an effect opposite to that intended, if it produces any at all. Granted that we must all die one day, we are all inclined to feel that the piety of former ages was obsessed with the thought of death to an inordinate degree. When Bishop Ken in his well known hymn bids us "Each present day thy last esteem," we find it hard to believe that anyone ever took this counsel literally. This type of piety involved a use of the imagination which was almost bound to give it a degree of morbidity and unreality. Take, for example, Jeremy Taylor's *Holy Dying*, which was published in 1651 and which became a classic; it seems incomprehensible that anyone was really prepared to die by reading an author who could discourse on the theme in matchless prose for the space of 340 pages. Any reader with an ounce of literary feeling at least would want to live long enough to reach the end of the book. The question has also been raised regarding some contemporary philosophers who speak of human existence in such terms as encounter with nothingness and being-unto-death, whether they could discourse of these things in philosophic prose of such length and complexity, if they had a *real* knowledge of them. Is the situation, in which or of which one can discourse, really ultimate? Does Plato's *Phaedo* or the conversation between Jesus and the malefactor on the cross have the more authentic ring?

Let us return to the original scene and recreate it before our mind's eye. A brief glance will be sufficient to suggest an alternative approach, namely that what made this situation ultimate for the malefactor on the cross was not just the presence of death, it was the presence of Jesus beside him on His cross. The previous piece of conversation which took place between the two malefactors is illuminating here:—

"And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering him rebuked him saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss."

It is an extraordinary thing—they were discussing Christology. Yet it is not so extraordinary either, when we reflect that Christ was hanging on His cross between them in such a way that they could not even speak to each other except through Him. And in fact Christ had come between them in a profoundly decisive way. They were in identically

the same situation, a situation which was made ultimate for them both by the imminence of death and the encounter with Christ. They had both reached the point of conversation; but it became utterly different for them, to one, despite the evident sincerity and passion of his cry, If thou be the Christ, save thyself and us, a dead end, and to the other the gateway of paradise. Yet the first one did not reject Christ. We should be doing him an injustice to suppose that. He was a seeker of salvation, and what more could we ask of him? He prayed as who would not pray in that same situation.

His example points up the possibility of an authentic encounter with Christ which becomes in fact a dead end because we seek in it a salvation which is incommensurate with our real situation; and our faith, if it is to be real, must be related to our real situation. Now we should be agreed, a truly evangelical faith can arise only in the ultimate situation, only at the point of personal conversation and decision. Yet there is no automatic guarantee that such a faith will be adequate to our real situation or that the point of decision will become the turning-point to action. Our faith constantly needs revival, but this does not mean that it is alive only when it is undergoing revival; it must also find a way to survive revival.

Take our concrete situation at this moment: we stand at the beginning of a new calendar year and the opening of a new academic term. It is an initial situation, one in which we look forward with some measure of hope and confidence to a period of performance. Every one of us, I am sure, sets out with the resolution that he will, for example, fulfill his academic responsibilities, complete his weekly assignments, attend his sections, prepare for his examinations and turn in his term papers on time. But we are all old enough to know that the road from hope to fulfillment passes over the high ridge of performance, and that passage cannot be guaranteed in advance. It is not how we feel about it today, but how we do next week, two weeks from now, six weeks, when pressures increase and distractions multiply and our schedules get more and more disrupted with one thing and another. How then?

It is not beginning that is our problem, it is continuing. How does Christian commitment pass over into Christian action? For this I suggest we look to the Lord's table. Of course, we come to the Lord's table to renew our commitment to Him. And here the behavior of the malefactor on the cross is paradigmatic; for there can be no real commitment to Christ except at that point to which he had come. It is to this point Christ called men when He said, If any man will come after me, let him renounce self and take up his cross. It is to this point He calls us all when He is present at His table and says, This is my body which is for you. It is the point which marks the end of all human possibilities, when the self has no support, save to cast itself on Christ with the prayer, Lord, remember me. This is the point of personal conversation which is reached after the sermon—and it was Calvin's earnest desire that the worship of the Reformed Church should be molded on this pattern, so as to exhibit the fact that the primary action to which the

sermon points is the action of the sacrament. Could it be because we have, for the most part, by-passed this point and sought a direct route from the sermon to action in the world, could it be that "for this cause many are weak and sickly among us and many sleep"? Be that as it may, the Lord's Supper, following the sermon, marks the place where discourse graduates into conversation and reflection is crowned with decision and devotion is transmuted into action. We come to it, stretching out empty and powerless hands in the prayer, Lord, remember me; and this prayer is answered before it is asked, as the Lord bids us lift up our hands and perform an act in remembrance of Him. The plea for remembrance, which arises at the limit of action, is countered with the command to remember, which is the beginning of action. This is the miracle which crowns all the other miracles, and to which they all point—the healing of the sick, the restoration of the paralytic, the raising of the dead—the miracle of substitution which is wrought when Christ makes Himself the substance and the source of our action.

The source—and not the end. It is a great error to confine the miracle to the sacramental action; for then it becomes a mere marvel. Our forefathers recognized that unless the action of the sacrament leads on to action in the world, it is a mockery and a snare. We are not likely to be caught again in that particular snare. But perhaps we do run some risk of being ensnared in certain things which have tended to take the place of the sacrament, such as the evangelistic campaign, or the prayer-meeting, or the retreat. Such things are replacements for the sacrament, inasmuch as they indicate an awareness that the sermon is not enough, that it ought to lead on to decision and action. But the danger is that they merely duplicate the sermon and so defeat the purpose they are intended to serve. Christian action is certainly rooted in devotion, but it is not necessarily promoted by the multiplication of devotional opportunities, which may, in fact, become a substitute for it. A retreat can be a good thing, but not if it is an alibi for an advance.

We run a similar risk—one to which we are specially vulnerable—of trying to get beyond the sermon, so to speak, by getting behind it and beneath it. There is a kind of theological radicalism which is never happy unless the faith is being reconstructed from the foundations. It is a favorite device for stabbing awake a Christendom which has been lulled into complacency by soporific sermons. The name of Kierkegaard naturally comes to mind; but with great respect, and also with "fear and trembling," it may be permissible to question just how much Kierkegaard contributed to the *edification* of the Church. Little enough, anyway, in his own lifetime, when his contemporaries thought they had another preceptor who showed them a more excellent way; they did not believe that you could put teeth into Christendom by continuous drilling on the nerve. Perhaps they were too complacent. Yet the thing they resisted can become an addiction and lead to paralysis, as we may see from the vicissitudes of the "theology of crisis," which had a good deal to do with the Kierkegaard revival of the 1920's. This theology aroused immediate and widespread in-

terest; clearly it matched the mood of Europe, shocked by the crisis of the first world war. But when it began to move from crisis to convalescence, from criticism to construction, interest flagged, and the theological scene became comparatively dull—until it was enlivened by the appearance of Bultmann with a new kind of demolition program, which will maintain excitement for a while, until someone else thinks of a new way of edifying the Church from the ground up.

Of course, it is good we should all realize how much is involved in being a Christian and what a tremendous venture faith is; it is a leap into 70,000 fathoms. But we can know that and still remain standing where the first malefactor stood: If thou be the Christ, save thyself and us. This can be the material of excellent discourses and dissertations; but the best discourse is the one which comes to an end (as this one must now do) and points beyond itself to the sacrament, where the Lord calls us to take the bread and the wine in our hands and bids us, "This do in remembrance of me," so that by the substitution of memories he may become in us the source of action and we may become doers of the word, and not hearers only, deceiving our own selves.

This Return to Religion

It is not enough to assume the role of a critical spectator who sees only danger in any expression of popular religion. The Church's task is to evaluate properly this interest in religion, to interpret it, to correct it, and to guide it. To condemn it may be passing a negative judgment upon something that may be generated by the Spirit of God. It is a *fact* that people today are anxious, fearful, lonely, insecure, frustrated. They seek "peace of mind." "Man's extremity" is filled with religious opportunity. The first duty of the Church is to recognize the fact of religious concern in our time.

Second, we shall have to have a more competent interpretation of this return to religion in the light of the Christian faith than we now have. The reason why so many people flock to the questionable dispensers of gospels today is that so many of them no longer know what the Gospel is. In this failure, the Church must take the lion's share of the blame! How are people who seek "peace of mind" to know the difference between a pseudo-gospel and the real Gospel? The educational and pastoral ministries of most Churches are sadly deficient—or inefficient—in this regard.

Third, the Church will need to meet this return to religion with a return to Christianity. Self-justifying criticism is out of order. If people are being betrayed by the hucksters of pseudo-gospels, then the Churches which claim to provide the true Gospel will need to make clear to the seekers of our time what that Gospel is. And they will have to demonstrate it in terms of personal and corporate life. Something deep and vital is needed to meet man's extremity with the adequacy which the Gospel provides.—E. G. Homrighausen, *Theology Today*, Vol. XII No. 1 (April 1955), pp. 108-109.

SOME THOUGHTS ON THE STUDY OF THE BIBLICAL LANGUAGES

DANIEL J. THERON

THE question of the desirability of Hebrew and Greek as part of the B.D. curriculum is valid only on the presupposition that the Old and the New Testaments are ultimate criteria for Christian doctrine and practice. Where this presupposition is not accepted, a discussion of the necessity for Hebrew and Greek is futile.

If the languages are required, they make the B.D. degree a formidable undertaking in the field of study. This is undoubtedly one of the reasons why the study of the original languages of the Bible seems more and more to be falling on evil days in certain quarters of theological study, and where they are still required as a *sine qua non* for the B.D. degree, frequent arguments are heard either that they be abolished, or if not as drastic as that, that they should be made optional. Another argument often advanced against the study of Hebrew and Greek is that ministers derive too little practical value from them to warrant the amount of time which they require in the curriculum.

It is true that the study of these languages confronts both students and institutions with a serious problem. Few colleges and universities offer Hebrew, and although courses in Greek are frequently given, most candidates for the ministry do not take Greek in college, partly because many of them do not decide to enter the ministry until rather late in their college careers (which often makes it impossible for them to include the necessary language studies), and partly because those who do take Greek or Hebrew do not get enough, or they are rusty upon entering seminary. The result of these factors is that almost all of the students entering theological institutions where these two languages are required, or students who choose to include one or both of them in their B.D. studies, must acquire either both of them or at least one, or take refresher courses. This has to be done concurrently with the courses which properly constitute the B.D. degree. A great deal of their time goes into this study for at least two of the three years at Seminary—time which could otherwise be devoted to theological studies. To this we will return later.

It is also a fact that many ministers have been and still are successful in the pastorate without using Hebrew and Greek. This seems to be so because the ministry is fortunately a many-sided occupation which will absorb deficiencies in some aspects and allow compensation for them in others. But one wonders whether the work of such men would not have been greatly enhanced had they had *adequate* command of the linguistic tools. We say this because it is a known fact that translations of the Bible can not always bring out adequately what the original has to say, and it does not seem to be an exaggeration that the

best translation of the Bible will never be made. The languages of the Bible had long histories with the result that words, idioms, and constructions acquired certain associations, sometimes by mere implication, which can not be matched in our modern languages. In the last analysis a translation is an interpretation of the person or persons who made it. Therefore, unless the minister knows the original languages, his knowledge of the Bible will always be hampered by an element of "second-handedness," no matter how well acquainted he is with the historical facts. He will not have the making of an expert in Biblical matters, which his congregation has the right to expect, and in this respect will be little better equipped than the layman in his congregation.

If a minister does not derive noticeable benefit from his study of the original languages, it is most likely due to insufficient training in them, or in their application to Scripture, or in their value for preaching.

Objections are more frequently heard against Hebrew than against Greek, and in this spirit it has been suggested that Greek only be required, while Hebrew be made optional. Augustine recognized the unity of the Old and the New Testaments when he said that what is implicit in the Old becomes explicit in the New. In the same way as the two Testaments form an inseparable unit so far as content and interpretation go, so also do Hebrew and Greek. This is so partly because, as is more and more recognized today, the vocabulary and concepts of New Testament Greek were strongly influenced by the Hebrew of the Old Testament via the Septuagint, and partly because Hebrew was the ecclesiastical language in Palestine at the time when the New Testament was written. As such, directly or indirectly, it helped to mould the thought patterns of at least some of those who began the oral tradition of the Gospel, and of at least some of the authors of the New Testament. Thus it becomes obvious that the study of Hebrew which has borne the brunt of the attack on the language requirement is not as irrelevant as may seem on the surface. In fact, it serves a most important purpose: to understand the Old Testament better and also to obtain a better understanding of the language and teachings of the New Testament.

Perhaps it is not too bold to say that the Church which neglects the emphasis on the study of the original languages for its ministers will eventually lack men in teaching positions who can measure up to Roman Catholic scholars and to men of learning who belong to peripheral, sectarian Protestantism, who continue at all costs to promote the study and application of the Biblical languages.

It has been recognized long ago that the study of the Classics has had a profound influence on the success of British diplomacy. The study of this segment of liberal arts not only brings a wealth of knowledge, but it also has an educational and moulding value for the individual, which has often been overlooked. In the same way the study of Hebrew and Greek has certain secondary benefits which will all enhance the ministry: It is a great practice of the memory. It not only stimulates thinking, but it also requires and develops a habit of logical thinking. It is a practice in precision, and

it stimulates imagination. The study of these languages, especially Greek, gives the student both a better understanding and a better command of his own language.

If the languages are to be retained then something should be done to alleviate an already congested B.D. curriculum. It is for this purpose that some institutions have been offering concentrated courses in Greek and Hebrew during the summer. We might share some of our experiences, methods, and findings in the enterprise to offer Greek in a ten-week summer course here at Princeton Theological Seminary. It might be mentioned that both Hebrew and Greek are offered during that period, although a student takes only one.

One of our basic aims is not to offer anything less than would have been offered had the candidate chosen to take the course during the regular academic year. The substance of the course remains the same, and consequently the problem arises to do justice to the quality also. In general the same methods of instruction are followed as during the academic year. With the aid of recorded material (a disc or tape) and a written key on which the recording can be followed, the alphabet and pronunciation are taught in the same way as modern languages are acquired today. This same process is used for paradigms, principal parts of verbs, and vocabulary. It is found that students usually find less need for this tool of instruction once they get beyond the first several weeks. This is due to the fact that it is not a spoken language. But students are encouraged to read the language aloud to help them develop a feeling for it, and to aid in overcoming psychological blocks which some of them might have developed.

In addition to the use of a textbook for grammar and syntax of New Testament Greek, the student is introduced to the Greek New Testament itself at the earliest possible time—even before the study of the textbook has been completed. Heavy reliance on this method yields most satisfactory results and also tends to vitalize an otherwise dry subject. With a certain amount of aid the student is helped to do as much reading from the Greek New Testament as possible without neglect of the quality of the work. This enables him to study vocabulary, grammar and syntax in context from material which he will employ for the rest of his life.

An inevitable question is whether concentration on one subject only would make up for the loss of length of time exposed to it. Unfortunately the answer seems to be in the negative. Several steps are taken in an attempt to remedy this situation. Surveys, which have been conducted here with students who took entrance examinations in Greek, showed that those who had done a reasonable amount of translation from English into Greek in college retained the language much better than those who had done either very little or no translation into Greek at all. With this in mind Greek composition based on the New Testament is strongly emphasized. Students are further encouraged to read the Greek New Testament for private use in order to build up their self-confidence and ability. The practicality of this is demonstrated with the use of previously assigned passages from the Greek New Testament for opening devotional ex-

ercises of the class several times a week—and even the Lord's Prayer in Greek on occasion. A final measure to prevent valuable knowledge from slipping away is to have a follow-up course in New Testament interpretation from the Greek text as soon as possible after the summer course is over.

The undertaking has produced satisfactory results. It has been found in general that slightly more can be done during the concentrated course in ten weeks than during the regular academic year. In general it has also been found that the average grade of summer classes is slightly higher than during the regular academic year. However, this is merely of relative significance, since classes are never alike.

It seems as if summer instruction in the two original languages of the Bible is one of the answers to the problems which they pose and also a stepping stone toward a B.D. degree with more meat to it. Certainly, the ministry is a calling exalted enough to require the best possible training at all cost.

The Preacher's Bookshelf

The growing preacher will read one or two good books each year on the art and theory of preaching. Two recent titles deserve our attention: *The Burden of the Lord* by Ian Macpherson (Abingdon: $2.75), and *The Making of the Sermon,* by Robert J. McCracken (Harper's: $2.00). Dr. McCracken is a household name among American preachers and this latest book was originally the Stone Lectures at Princeton Theological Seminary in 1954. Ian Macpherson is a young Scotsman who is at present the minister of a parish in Birmingham, England. His book on preaching introduces him to American readers for the first time and is much above average in maturity of thought and advice. Readers of this volume will want Macpherson's two earlier books of sermons, *This Man Loved Me* and *None Other Name.*

Probably one of the most useful and stimulating books for the preacher is *A New Testament Wordbook,* by William Barclay (order from Alec. R. Allenson Inc., 81 Van Buren St., Chicago, Ill.). With so much contemporary interest in the art of communication and its more basic aspect, semantics, the whole matter of theological and Biblical word studies has been given a new impetus, although much pioneer work had been done already by G. Kittel in his scholarly *Theologisches Worterbuch zum Neuen Testament.* Professor James S. Stewart of Edinburgh, commenting on Barclay's writings, says, "Everything from his pen is characterized by freshness and lucidity, vivid illustration and telling phrase, accurate scholarship and spiritual insight." D.M.

THE ROBERT E. SPEER LIBRARY BROCHURE

James K. Quay

Before this copy of the *Bulletin* reaches the Princeton Seminary Alumni, they will already have received a personal copy of the brochure dealing with the new Robert E. Speer Library. The foundations of this wonderful new building are already in place and any visitor may now get some conception of its extensive outlines. It is expected that the laying of the cornerstone will take place during the Fall Conference of the Alumni in September.

The chief feature in this nineteen page brochure is an attractive double page spread showing the architect's drawing of the building. Beneath the picture the following statements appear:

IT WILL CONTAIN:

The Seminary's world-famous collection of 250,000 books and pamphlets
Space for 200,000 more
General Reading Room
Four Classrooms
Board Room
Eighteen large and small Study Rooms
Two Lounges
Sixty-three Carrells

IT WILL SERVE:

Five hundred undergraduates and postgraduate students of Princeton Seminary
Students of Princeton University's Department of Religion
Faculty and students from Westminster Choir College
Research scholars from Princeton's famous Institute for Advanced Study

IT WILL COST:

For construction and furnishing, $1,700,000. Of this amount, $1,350,000 has been raised
To be secured, $350,000
For operation, beyond present Library budget, $40,000 annually,
or
An endowment of $1,000,000
TOTAL NEEDED, $1,350,000.

Thanks to the General Assembly's Building Funds Campaign, Princeton Seminary will receive $1,350,000 toward the construction of the Library. Inasmuch as the total cost will be $1,700,000 a remainder of $350,000 must be secured. New endowment in the amount of $1,000,000 will also be required for the operation of the Library.

The purpose of the brochure is to help in securing these two very formidable sums. It is hoped that the $350,000 needed to complete the cost of the building will come from friends of Princeton who wish to share in this great structure, which will bear the honored name of Robert E. Speer. The brochure contains also two pages of blueprints, and a list of ninety-four special features in the building suitable for memorial gifts.

A number of great charitable foundations in America will be approached to contribute the $1,000,000 needed for endowment.

Princeton Seminary Alumni will find the brochure of interest, not merely because of its emphasis on the Library, but for a number of other reasons:

The brochure contains an opening statement by President Mackay. It then carries the reader back to those early days, when on the 12th of August, 1812, three young men presented themselves at the home of Dr. Archibald Alexander to read theology under his direction. There is an interesting reproduction of a portrait of Dr. Alexander in the quaint garb of a century and a half ago. Also, there appears a photograph of his home in which Princeton Seminary was born, and which still stands on Mercer Street in Princeton. Next comes a lovely picture of Alexander Hall, constructed on the site where General Washington defeated Cornwallis in the Battle of Princeton in 1777.

One double page feature in the book shows the student body. Another is an air view of the campus. A third shows a map of the world with red arrows radiating from Princeton and indicating the far-flung service of Princeton Alumni.

Two pages of the brochure are taken up with statements and pictures of six leading Christian laymen in America regarding the need of the church for an educated ministry. President Eisenhower's picture and statement head this impressive list.

A large number of these brochures have been printed through the generosity of a friend of Princeton Seminary. It is hoped that Alumni and friends of the Seminary will request copies to place in the hands of congregational groups and of friends who may be interested in establishing memorials in this wonderful new building which will house one of the greatest theological libraries in the world. A letter addressed to the Seminary for the attention of the Vice-President will bring additional copies to those who may wish to use them.

PRINCETONIANA

Lefferts A. Loetscher

The Faculty

On January 31 Dr. Clarke was formally inaugurated as Francis Landey Patton Professor of Homiletics. Elsewhere in the present issue of the *Bulletin* will be found the text of Dr. Andrew W. Blackwood's Charge to the Professor, Dr. Clarke's Inaugural Address, and the Prayer offered by Dr. S. Carson Wasson, member of the Board of Trustees.

The Faculty Club had a very interesting meeting on February 9 when a discussion was held of curricular proposals drafted by a Subcommittee of the Curriculum Committee of the Presbyterian Council of Theological Education. Mimeographed copies of the Subcommittee's proposals had been circulated in advance of the meeting. In addition the Club had the pleasure of having as guests five members of the Subcommittee—Drs. Frank D. McCloy, Jr., Chairman, E. Fay Campbell, Claude S. Conley, Paul C. Payne, and Elmer G. Homrighausen. The Subcommittee plans to present its proposals to each of the nine Presbyterian seminaries. There is nothing compulsive in the purpose or the authority of the Council's Committee, but it is hoped that their suggestions may prove helpful and fruitful. Interestingly, the Council's curricular studies coincide in time with certain other similar projects. Under the leadership of Professor H. Richard Niebuhr of Yale, the American Association of Theological Schools is undertaking a study of theological education in the United States comparable to that directed by Professor William Adams Brown some years ago. In addition, the Princeton Seminary Faculty is currently engaged in a restudy and possible revision of its own curriculum. Changing social and cultural forces in contemporary life point toward periodic revision of the theory and practice of ministerial education.

Friends of Professor Emeritus Donald Wheeler will be glad to know his present address. It is 625 West Twelfth Street, Claremont, California.

Special Meetings

The campus calendar is becoming increasingly filled with special meetings of various kinds. There are numerous "interest" groups conducted by the students which have their own special meetings. Then, in addition, there are frequent "all-Seminary" meetings for the Seminary community as a whole.

The annual "Frontier Day" was held on January 10, when representatives of the National and Foreign Missionary Boards were present on the campus to present the challenge of their respective fields of service. Classes continued as usual, but there was much opportunity for interested students to consider these fields and confer with the missionary leaders.

Numerous retreats are held each year for groups of students—usually running to about fifteen or twenty in attendance—under the chairmanship of a fellow-student and led by two or three Faculty members. Early in the

fall there is a series of retreats for all entering juniors. During the course of the year, middlers and seniors usually have at least one retreat each. An unusually large retreat was conducted by the World Mission Fellowship on March 23 and 24 at Schooley's Mountain, north of Somerville. Dr. Charles T. Leber of the Presbyterian Board of Foreign Missions addressed the group on the opening evening and a number of missionaries resident this year in Princeton were present as a resource panel for subsequent discussion.

The speaker at the annual Day of Convocation held this year on March 21, was Dr. Joseph Haroutunian of McCormick Seminary. During the course of the day he delivered three addresses: "Forgiveness in the Church," "Forgiveness and Salvation," and "Grace and Freedom."

Master's Degree

Every year a number of pastors, missionaries, and students just graduating from this and other seminaries enter upon study for the degree of Master of Theology. Ordinarily the work can be completed in a single year of full-time study. Some undertake the degree while continuing as pastors, and are allowed more time. The work is, of course, less intensive or advanced than study for the degree of Doctor of Theology, but many find the concentration —twenty-three of the thirty-four hours of credit required must be in one department—very valuable. It gives many a chance to explore a chosen area of study more fully and thoroughly than could be done on the B.D. level.

This year there are forty-six candidates listed in addition to a considerable number continuing work from previous years. These candidates are distributed over the four departments of the Seminary—the departments of Biblical Studies, History, Theology, and Practical Theology. The following are a sampling of the Th.M. thesis topics chosen almost at random from the list: "Guilt Transference and Sacrifice in the Old Testament"; "The Parable of the Dragnet: A Study in the History of Interpretation"; "An Evaluation of the Missionary Methods of the Early Church and Their Relevance to the Present Day Missionary Movement"; "The Relation of Justification and Sanctification in Wesley's Theology"; "The Ministry of the Pastor to the Bereaved."

The Library

It was reported, as the previous issue of this Bulletin was going to press, that the old Lenox Library was being pulled down "board by board and stone by stone." This was done, until only the outer shell of the walls was left standing. Then, in a single day, the walls were toppled over with a huge crane swinging a cement block against them. Then came bulldozers and steam shovels which lifted away the debris and excavated for the foundations. As this goes to press now, most of the wall of the foundation has been built up to the level of the ground. With spring blizzards now past(!) there is every prospect of continuous progress on the work. It is hoped that everything will be completed well before the autumn of 1957. If the ground plan and foundations are any index, it is going to be a very large and impressive building.

Meanwhile, of course, the pressure on the old circulating library building

is very great. It was necessary to place some 50,000 of the Seminary's books in temporary storage in the swimming pool room of the Whitely Gymnasium, where special shelves were fitted out for them. They are available for circulation on twenty-four hours' notice. Seating accommodations in the library are also very much crowded, as the library lost nearly half of its seating capacity with the demolition of Old Lenox. But all this is only temporary.

It is anticipated that the use of the library and circulation of books will be greatly increased when the new building is completed, and plans are already being made to meet these expanded needs. All in all, the new facilities will be much worthier of the library's collection of nearly 200,000 bound volumes, some of them very valuable. The collection of books is one of the finest in any theological library in the world.

Field Work

Because of the effectiveness of the New Life type of visitation in the Presbyterian and other Churches—Friendship Evangelism as it is now sometimes called—the Seminary now requires for graduation that every student participate in this or a similar program at some time during his Seminary course. They work in cooperation with laymen in local churches.

One student pastor recently organized such a campaign with the help of eight students. The result was that thirty-five new members were obtained, twenty-nine of them on profession of faith. The largest project of the year in which students participated in this type of work was in the First Presbyterian Church of Haddonfield, New Jersey, where fifty students, mostly from the senior class, took part. Hundreds of calls were made under the direction of the pastor and in cooperation with laymen of the church, resulting in numerous decisions and new members.

Princeton Institute of Theology

The dates for the Princeton Institute of Theology this summer will be July 9-19. A varied and interesting program has been arranged featuring both Princeton Seminary faculty members and guest lecturers. Further details appear elsewhere in this issue.

Theology Today

The April issue of *Theology Today* has some interesting articles. Dr. Mackay contributes an editorial: "Christ Is Risen—For What?" Rev. Ernest Gordon, Dean of the Chapel at Princeton University, writes the brief devotional article, "No Other Hope." Four major articles constitute area reports for Britain, Continental Europe, East Asia, and Latin America. They were originally prepared as background material for the December, 1955, meeting of the Editorial Council of *Theology Today*, and are written by Drs. F. W. Dillistone, Otto A. Piper, V. E. Devadutt, and M. Richard Shaull. Dr. Julian N. Hartt, Professor of Philosophical Theology at Yale Divinity School, offers a theological discussion of despair, and Professor M. Holmes Hartshorne, Professor of Philosophy and Religion at Colgate University is author of an article, "Faith Without Doubt Is Dead." Dr. Metzger discusses the Dead Sea Scrolls from the point of view of their contribution to the understanding of the Gospels in an article entitled, "New Light from Old Manuscripts."

ALUMNI NEWS

Orion C. Hopper

BIOGRAPHICAL CATALOGUE CORRECTIONS

Ample time has elapsed to record omissions and corrections in the Biographical Catalogue. In the near future these corrections will be printed on a form suitable for insertion by the owners of the biography. This announcement is made for the benefit of those who may have noted omissions or corrections and have not informed the Alumni Office.

GENERAL ASSEMBLY ALUMNI DINNER

Saturday, May 26, at 6 p.m.
Rose Garden Room
Bellevue-Stratford Hotel
Philadelphia, Pennsylvania

Reservations may be sent to the Alumni Office. Alumni may also sign on the announcement posted in the lobby of Convention Hall upon arrival for the Assembly. Ladies are invited.

THE ANNUAL AUTUMN CONFERENCE

The Autumn Conference for Princeton Seminary Alumni will meet Wednesday, September 19th at 10:00 a.m. and will continue through the luncheon period of Thursday, September 20th. The conference leader will be the Rev. James A. Jones, D.D., President of Union Theological Seminary, Richmond, Virginia. A few new features will be noted in the detailed announcement which will be mailed about the first week in September to all Alumni within easy travel distance of Princeton. It is hoped that increasing numbers of Alumni will attend this conference which is planned especially for the pastor and which should inspire and encourage him as he faces the privileges, opportunities and responsibilities of another season of service for Christ and the Church.

ALUMNI ASSOCIATIONS

Southern Tier Alumni Organizational Meeting—New York Synod: On February 20th a group of Alumni met together under the leadership of Dr. Nathaniel U. McConaughy, General Presbyter, Binghamton and Steuben-Elmira Presbyteries, to make plans for the organization of an Alumni Association in the southern tier of New York Synod. Present at this meeting were Samuel Colman of Binghamton, Henry C. Banks of Endicott, Barnett S. Eby of Elmira and Robert A. MacAskill of Athens, Pennsylvania. Plans were completed for an organizational meeting which will be held on April 10th at the Iron Kettle, Waverly, New York, at 12:30 o'clock. Dr. Charles T. Fritsch will attend this meeting with the Alumni Secretary.

Syracuse Alumni Organizational Meeting—New York Synod: Plans have been completed for an organizational meeting of Alumni in the central part of the Synod of New York. This will be a luncheon meeting on Monday, May 7, at Syracuse. The committee in charge of these arrangements will be David S. MacInnes, Edward J. Hamil-

ton, and Donald E. Wallace. Dr. Elmer G. Homrighausen and the Alumni Secretary will attend.

SYNOD ALUMNI GATHERINGS

From time to time on these pages, Princeton Seminary Alumni have been urged to get together at the various Synod meetings. While the dockets of most of our Synod meetings are so crowded that formal gatherings of Alumni from the seminaries are not always possible, the Alumni Office is ready to assist in any way with organizational plans.

ALUMNI NOTES

[1895]

Frank Voorhees has had the 60th anniversary of his ordination celebrated by his church, the Mt. Sinai, N.Y., Congregational. He was ordained by the Presbytery of Nassau on January 28, 1896.

[1898]

Russel Hindman MacCullough has been appointed Professor of Higher Mathematics at Alpena Community College, Alpena, Mich.

[1912]

Baxter D. D. Greer has been called to the pastorate of First Church, Comanche, Texas.

[1913]

Carl E. Kircher has been called to the pastorate of the Associate Reformed Presbyterian Church, Lake Placid, Fla.

[1916]

Earl L. Stehman is serving as assistant pastor of First Church, Fullerton, Calif.

[1917]

David B. Van Dyck, Sr. is serving as associate pastor, First Church, Corning, N.Y.

[1918]

Clarence A. Kircher has been appointed Director of New Work, San Jose Presbytery, Synod of California.

[1919]

Curtis M. Glick has been appointed assistant pastor and parish minister at First Church, Gary, Ind.

Edward S. Hendrickson has been called as the associate minister of the Lakewood Presbyterian Church, Lakewood, Ohio. He is also the Stated Clerk of the Synod of Ohio.

[1925]

Warren Scott Reeve has been called to the pastorate of First Church, Burnsville, N.C.

[1926]

Joseph M. Ewing has become the pastor of Carmel Presbyterian Church, Carmel, Calif.

Dick H. Mulder has been called to the pastorate of Bethel Reformed Church, Brantford, Ontario, Canada.

John A. Orange is pastor of First Church, Chariton, Iowa.

[1929]

Howard F. Shipps has been appointed to the chair of Church History at Asbury Theological Seminary, Wilmore, Ky.

Peter F. Wall is teaching at the Los Angeles Baptist Seminary, Calif.

[1931]

C. Ransom Comfort, Jr. is now the interim pastor of First Church, Kankakee, Ill.

Harold Gordon Harold has been called to the pastorate of the Lindsay Memorial Church, Memphis, Tenn.

Roy C. Whisenhunt has been called to the pastorate of Ursinus Evangelical and Reformed Church, Rockwell, N.C.

[1932]

Albert William Lenz has been appointed Stated Clerk of the Synod of Baltimore.

Edgar E. Spatz is now serving as pastor of the Evangelical United Brethren Church, Mont Alto, Pa.

[1933]

Henry O. Moore has been called to the pastorate of Westminster Church, New Orleans, La.

[1934]

James Aiken is now serving as pastor of the Community Presbyterian Church, Farmington, N.M.

Walter J. Lindemann has been called to the pastorate of First Church. Lindsay, Calif.

[1935]

Chaplain William P. Maxwell has been appointed President of the Chaplain Board at Fort Slocum, N.Y.

John W. Pressly has been called to the pastorate of Westminster Church, Sacramento, Calif.

[1936]

Joseph Blackburn has been called as minister of Education to the Kirk-in-the-Hills Church, Bloomfield Hills, Mich.

[1939]

Robert M. Hunt is serving as Director of Christian Education for the Synod of Florida.

Robert William Kirkpatrick is assistant pastor of First Church, Charleston, W.Va.

Harold Eugene Meyers has been called to the pastorate of Indianola Church, Columbus, Ohio.

Samuel John Wylie, Jr., has been called to the pastorate of First Church, Grand Prairie, Texas.

[1940]

William Marcus Kendall is now serving as field representative Department of New Church Development, Board of National Missions.

[1941]

James N. Hillhouse has been appointed director of administration, First Methodist Church, Palo Alto, Calif.

Edward C. Williams has been called to the pastorate of the Federated Church, Crawfordsville, Iowa.

[1942]

Merrill R. Nelson has been appointed Associate Director of Missions of Los Angeles Presbytery.

[1943]

Ralph Irving Deihl is serving as pastor of the First Church, Dundee, and the Weston Church, Weston, N.Y.

[1944]

Claude Clayton Boydston, Jr. has been called to the pastorate of St. Mark's Church, Mesa, Ariz.

John M. Humphreys is now serving as Chaplain Intern at the Topeka State Hospital and Boys Industrial School, Americus, Kan. He is also part time pastor of Americus-Emporia United Presbyterian Churches.

Malcolm S. McCullough has been called to the pastorate of Sutter Avenue Church, University City, Mo.

Walter E. Wiest has been appointed Associate Secretary, Department of Campus Christian Life, Board of Christian Education, Philadelphia, Pa.

William J. J. Wiseman has been called to the pastorate of the First Church, White Plains, N.Y.

[1945]

David E. Dilworth is Head of the Bible Department and College Chaplain, Whitworth College, Spokane, Wash.

James L. Hill has been appointed associate pastor of First Church, Oak Park, Ill.

George Pidcock Morgan has been appointed resident chaplain of Rensselaer Polytechnic Institute, Troy, N.Y.

Harold Richard Siciliano has been appointed Director of City and Industrial Churches, Synod of Pennsylvania.

Arthur H. Trois has been installed as pastor of Fort Hamilton Church, Brooklyn, N.Y.

David B. Watermulder, pastor of First Church, Oak Park, Ill., has had conferred upon him the honorary degree of Doctor of Divinity by Parsons College.

[1946]

William Roy Dupree has been called to the pastorate of the Third Church, Chester, Pa.

Manfred L. Geisler is serving as pastor of University Church, Tempe, Ariz., and Director of Westminster Foundation at Arizona State University.

William Allison Gibson, Jr. has been called to the pastorate of First Church, Jeannette, Pa., Mrs. Gibson was Betty Jane LeFever ('47).

Thomas W. Kirkman, Jr. has been appointed co-pastor of First Church, Royal Oak, Mich. Mrs. Kirkman was Ruth Kolthoff ('47).

[1947]

James W. Arnold is minister of Christian Education, Arcadia Church, Arcadia, Calif.

Jacobus Cornelius G. Kotze has been appointed to the chair of Homiletics at the Theological Seminary, Stellenbosch, C.P., South Africa.

Donovan E. Smucker, Professor of Christian Ethics at Bethany Biblical Seminary and the Mennonite Biblical Seminary of

Chicago, is Visiting Lecturer in Christian Ethics this year at McCormick Theological Seminary.

John Cameron Taylor is assistant pastor at the Hoge Memorial Church, Columbus, Ohio.

[1948]

James Burnett Reid has been called to the pastorate of First Church, Indiana, Pa.

John E. Thompson is pastor of Williamston Church, Williamston, N.C.

[1949]

William G. Chalmers has been called to the pastorate of Magnolia Church, Seattle, Wash.

Almon S. Fish, Jr. is doing graduate work at the University of California.

Lyle M. Knaupp has been called to the pastorate of the church at Brewster, N.Y. He is also doing graduate work at Union Seminary.

Ralph H. Langley is pastor of Wilshire Baptist Church, Dallas, Texas.

Peter G. McKnight has been appointed minister of Christian Education, First Church, San Diego, Calif.

John F. Healey has been called to the pastorate of First Church, Orangeburg, N.Y. Mrs. Healey was Mary Kathryn Troupe ('47).

Charles E. Terry has been called to the pastorate of Middletown Church, Middletown, Pa.

Tom Bullock Wilson has been appointed Professor in the Department of Bible and Christian Education, The College of the Ozarks, Clarksville, Ark.

George Robert Wirth has been called to the pastorate of Broughton Church, Bloomfield, N.J.

[1950]

George Valentine Gardner has been called to the pastorate of the First Church, Lewisburg, Pa.

Russell C. Tomlinson, Jr. is now a pastor in Abraham Lincoln County Larger Parish, Ill.

Paul Allison White, formerly pastor of Collenbrook church has been called as pastor of the newly merged Northminster and Collenbrook churches, now known as Northminster Church, Philadelphia, Pa.

[1951]

James Milton Bell has been appointed lecturer at Temple University School of Theology, Philadelphia, Pa.

Fred O. Brewton, Jr. has been called to the pastorate of First Church, Bowie, Texas.

Ming C. Chao has been appointed as Agency Secretary for Thailand, American Bible Society.

Harry Eugene Chase, IV is now Director of Westminster Foundation, Long Beach State College, Long Beach, Calif.

Kathleen Violet Graham is now serving in Salvador, Baia, Brazil, under the Board of Foreign Missions.

John G. Mancini has been called to the pastorate of First Church, Poplar Bluff, Mo.

Donald E. Meeder is now pastor of Beechview Church, Pittsburgh, Pa.

Richard Detweiler Rettew has been called to the pastorate of the Macalester-Torresdale Church, Philadelphia, Pa.

Leonard A. Watson is now serving as organizing pastor of a new National Missions Church, Seattle, Wash.

[1952]

Donald Galen Cox is serving as chaplain at the Berkshire Industrial Farm, Canaan, N.Y.

Donald G. Dawe is the university pastor at the Medical Center, Chicago, Ill.

James Emmett Herndon is director of Christian education of the First Church, Deland, Fla. and also as minister to students at Stetson University. Mrs. Herndon is the former Rosalind Swan ('51).

James Renwick Jackson, Jr. has been installed as co-pastor of Faith Church, Baltimore, Md.

William J. Jackson has been appointed chaplain at the Cresson State Sanitorium, Pa., where he will supervise Clinical Pastoral Training.

Hershey Julien has been called to the pastorate of Community Presbyterian Church, Brigham City, Utah.

Glenn E. Mayhew has been called to the pastorate of the church at Rifle, Colo.

Noble M. Streeter has been called to the pastorate of Community Church, Prineville, Ore.

[1953]

Leslie Gordon Blasius is assistant pastor at the Bay Church, Bay Village, Ohio.

Ralph Paul Bohn is now pastor of First Church, Garfield, N.J.

Thomas R. Brower is now associate pastor of Westminster Church, Amarillo, Texas. He also has been appointed to the Bible Chair at Amarillo College.

Anne Carlucci has been appointed Director of the Wesley Foundation at Miami University, Ohio.

Francis Dickson is associate pastor of Redford Avenue Church, Detroit, Mich.

Jerold Benjamin Ellison has been called to the pastorate of Rhawnhurst Church, Philadelphia, Pa.

Aaron G. Gast has been installed as pastor of the Cedar Park Church, Philadelphia, Pa.

Ormand LeRoy Hampton is now assistant pastor, Pine Street Church, Harrisburg, Pa.

Donald Allen Hostetter has been called to the pastorate of the Gillead Church, Carmel, N.Y.

John Calvin Knox Jackson is assistant pastor of Faith Church, Baltimore, Md.

Daniel H. B. Montgomery, Jr is pastor of the St. Michael's Syrian Orthodox Church, Beaumont, Texas.

Vahe Harold Simonian is doing graduate work at New College, Edinburgh, Scotland.

David W. A. Taylor has been called to the pastorate of Central Church (US), Bristol, Va.

[1954]

George H. Bowman is employed by Mercantile-Safe Deposit and Trust Company, Baltimore, Md.

James H. Burtness has been appointed instructor at Luther Theological Seminary, St. Paul, Minn.

Marvin R. Henkelmann is now serving as a Moravian Missionary at St. Thomas, Virgin Islands.

Lawrence A. Martin has been installed as pastor of the Wilkey Memorial Church, Philadelphia, Pa.

Paul E. Pierson has sailed for Brazil under the Board of Foreign Missions.

Earl John Roof has been called to the new Greentree Community Church, Pittsburgh, Pa.

James Arthur Shera was appointed assistant pastor, First Church, Hartford, Conn.

Donald R. Sime is serving as minister, Park Forest Church of Christ, Chicago, Ill., while on leave as Assistant Professor of Christian Education, Harding College.

[1955]

Daniel George Axt has been called to the pastorate of Earl Park Church, Earl Park, Ind.

Donald Grey Barnhouse is research consultant and librarian, Billy Graham Evangelistic Association, Montreat, N.C.

Erman Fay Bennett is pastor of the Church of the Redeemer (Methodist), Bayside, Va.

Elton J. Bruins is pastor of the Elmsford Reformed Church, Elmsford, N.Y.

Ronald Carr has been called to the pastorate of Oakesdale Community Church (Presbyterian), Oakesdale, Wash.

Richard John Dosker, Jr. is a student at Biblical Seminary, New York, N.Y.

Paul Richard Edwards has been installed as pastor of the church at Stewartsville, N.J.

Bruce Ellithrope has been called to the pastorate of First Church, North Bend, Ore.

Joseph W. Kennedy has been called to the pastorate of Bishopville Church, Bishopville, S.C.

Robbin Luke Marvin is serving as pastor of Second Church in Duluth, Minn. Mrs. Marvin is the former Elizabeth Marcellus ('57).

Wesley Parkes Miles is the assistant pastor of the First Church, Geneva, N.Y.

David R. Moorefield is now business manager of Camp New Hope, Chapel Hill, N.C.

Cecil Edwin Sherman is studying at Southwestern Baptist Seminary.

John Latourrette Silvius is serving as pastor of Knox Church, Berkeley, Calif.

David Tan has been called to the pastorate of First Church, Doniphan, Mo.

Paul K. F. Wu is pastor of Cumberland Chinese Church, San Francisco, Calif.

Francis Albert Younkin has sailed for the American Presbyterian Mission, Bangkok, Thailand, for one year as fraternal worker.

ALUMNI NECROLOGY

JANUARY 1-DECEMBER 31, 1955

Name	*Class*	*Date of Death*
Robert L. Alter	1894	August 17, 1955
Joseph Arthur	1924	February 1, 1955
Henry Baker	1910	February 9, 1955
David Wade Barnes	1951	May 1955
Curtis O. Bosserman	1894	March 28, 1955
Nathan T. Brown	1895	November 16, 1955
William Cumming Buchanan	1929	December 2, 1955
Thomas Law Coyle	1926	January 1, 1955
Harvey E. Easly	1911	May 20, 1955
Arthur G. Flexer	1903	November 28, 1955
Clinton H. Gillingham	1908	July 20, 1955
William John Giffin	1924	June 25, 1955
William Jennings Groah	1926	January 21, 1955
Ernest F. Hall	1899	December 16, 1955
John L. L. Hynson	1897	July 21, 1955
William Brower Johnson	1901	November 7, 1955
Matthew Foster Johnston	1904	March 23, 1955
John Henderson Lamb	1901	March 3, 1955
William Morgan Lewis	1943	October 27, 1955
Charles A. Logan	1899	June 30, 1955
Ward W. MacHenry	1897	April 7, 1955
Robert Wilson Mark	1907	February 3, 1955
Henry Buck Master	1898	May 18, 1955
John Richard McAliley	1926	May 23, 1955
William Irving McNair	1898	March 23, 1955
Minot C. Morgan	1900	August 14, 1955
Philip Sheridan Miller	1924	June 7, 1955
Charles G. Mitchell	1902	June 5, 1955
Eliot H. Moore	1894	March 29, 1955
John P. Nesbit	1906	December 25, 1955
George C. Noetling	1900	July 5, 1955
Ruben Theodore Nygren	1925	March 22, 1955
Plummer Nathaniel Osborne	1907	August 12, 1955
Manford A. Pearson	1906	May 16, 1955
Charles Henry Phipps	1912	March 25, 1955
Samuel B. Russell	1902	March 4, 1955
Joseph Anderson Schofield, Jr.	1925	April 24, 1955
Joseph C. Stuart	1920	March 27, 1955
Claude Porter Terry	1907	September 2, 1955
Robert M. C. Ward	1929	February 17, 1955
Isaac Emmons Wallace	1903	August 6, 1955

PUBLICATIONS BY THE FACULTY

ARLAN P. DOHRENBURG

The following bibliographical list has been compiled from information supplied by members of the Faculty regarding their books, articles, reviews, and other literary work which appeared during the calendar year of 1955. The frequently recurring abbreviation *P.S. Bulletin* is to be read *Princeton Seminary Bulletin.*

C. E. ABRAHAM

Article

"America's Stake in Serampore," *The Watchman-Examiner,* New York, November 3.

Review

Archbishop Roberts, S. J., *Black Popes—Authority, its Use and Abuse* in *The Indian Journal of Theology,* IV, 1 (March), 36.

General

Joint editor of *The Indian Journal of Theology,* Serampore College, Serampore, India.

GEORGES A. BARROIS

Reviews

J. Simons, *Jerusalem in the Old Testament: Researches and Theories,* in *Bibliotheca Orientalis,* XI, 6, 216-218.

Augustine: Later Works (Library of Christian Classics, vol. 8) in *The Westminster Bookman,* XIV, 2, 8-9.

Jacques Maritain, *An Essay on Christian Philosophy* in *Journal of Bible and Religion,* XXIII, 3 (July), 230-231.

Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings* in *Journal of Near Eastern Studies,* XIV, 3 (July), 192-195.

ANDREW W. BLACKWOOD

Pamphlets

Meeting God Through Bible Poets (Upper Room Bible Series), Nashville, Tennessee: The Upper Room, pp. 32.

What It Means To Be a Christian (Upper Room Tract Series), Nashville, Tennessee: The Tract-of-the-Month Club, pp. 8.

Article

The Introduction to *How To Be an Effective Church Woman,* Carolyn P. Blackwood, Philadelphia: The Westminster Press.

JOHN SUTHERLAND BONNELL

Pamphlets

A Protestant Platform of Good Will, National Conference of Christians and Jews, pp. 11.

The Easter Faith, Broadcasting and Film Commission, National Council of Churches.

Article

"Religio Medici," *Pastoral Psychology* (September).

Review

John Macintosh Shaw, *Christian Doctrine: A One Volume Outline* in *Theology Today* (April).

EMILE CAILLIET

Book

The Dawn of Personality, Indianapolis, New York: The Bobbs-Merrill Company, pp. 232.

Reviews

Frank E. Gaebelein, *The Pattern of God's Truth* in *P.S. Bulletin,* XLVIII, 3 (Winter), 49-51; and in *The Pastor,* XVIII, 6, 44.

Miguel de Unamuno, *Tragic Sense of Life* in *The Journal of Religion,* XXXV, 2, 116f.

Thomas Merton, *No Man is an Island* in *The New York Times Book Review,* Sunday, March 27.

John McIntyre, *St. Anselm and his Critics* in *Religion in Life,* XXIV, 4, 613f.

F. Ernest Johnson, ed., *Religious Symbolism* in *Religion in Life,* XXV, 1, 139f.

General

American representative for the *Revue d' Histoire et de Philosophie Religieuses* of the University of Strasbourg, and member of the Board.

National correspondent of the French Academy of Colonial Sciences.

James W. Clarke

Pamphlets

Is Gambling Wrong?, Board of Social Service and Evangelism: United Church of Canada, pp. 6.

The Christian Home in a Changing World, National Presbyterian Church: Washington, D.C., pp. 11.

Articles

"The Red Cross: Its Dynamics and Expressions," *Panorama Magazine* (September).

"The Layman and the Reformation," *Presbyterian Survey* (October).

"The Inseparables: Character and Education," *National Parent-Teacher Magazine* (September).

"The First and Second Epistles to the Thessalonians" (Exposition) in *The Interpreter's Bible*, Vol. 11, New York: Abingdon Press, pp. 253-339.

Charles R. Erdman

Book

The Book of Jeremiah, An Exposition, Westwood, New Jersey: Fleming H. Revell Company, pp. 126.

Charles T. Fritsch

Articles

"The Book of Proverbs" (Introduction and Exegesis) in *The Interpreter's Bible*, Vol. 4, New York: Abingdon Press, pp. 767-957.

"God Was with Him," *Interpretation*, IX, 1 (January), 21-34.

"Herod the Great and the Qumran Community," *Journal of Biblical Literature*, LXXIV, 3 (September), 173-181.

Review

Harry M. Orlinsky, *Ancient Israel* in *Journal of Biblical Literature*, LXXIV, 2 (June), 137-138.

General

Contributor to *Snowden-Douglass Sunday School Lessons.*

Kenneth S. Gapp

Article

"Theological Seminary Library," *Princeton University Library Chronicle*, XV, 1 (Winter), 90-100.

General

Book Review Editor, *Theology Today.*

Donald H. Gard

Article

"Old Testament Periodical Literature, 1954," *Interpretation*, X, 1 (January), 72-84.

Reviews

H. H. Rowley, *The Unity of the Bible* in *Theology Today*, XI, 4 (January), 566-567.

Translation of Ernst Benz's review of Kenneth Scott Latourette, *The History of Christianity, ibid.*, XII, 2 (July), 258-265.

Herbert F. Hahn, *Old Testament in Modern Research, ibid.*, XII, 1 (April), 129-130.

Eduard Nielsen, *Oral Tradition* in *P.S. Bulletin*, XLIX, 2 (October), 49-50.

John W. Bowman, *Prophetic Realism and the Gospel* in *Monday Morning*, November 14.

J. Carter Swaim, *Right and Wrong Ways to Use the Bible* in *Journal of Biblical Literature and Exegesis*, LXXIV, 4 (December), 291.

Henry S. Gehman

Article

"An Insight and a Realization—a Study of the New Covenant," *Interpretation*, IX, 3 (July), 279-293.

Reviews

Biblia Sacra iuxta Latinam Vulgatam Versionem ad codicum fidem iussu Pii PP. XII, cura et studio Monachorum Abbatiae Pontificiae Sancti Hieronymi in Urbe Ordinis Sancti Benedicti edita—X. Liber Psalmorum, ex recensione Sancti Hierony-

mi cum praefationibus et epistula ad Sunniam et Fretelam in *Journal of Biblical Literature*, LXXIV, 2 (June), 134-135.

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O. H. Hauptman, ed., *Escorial Bible I. j 4 —Vol. I: The Pentateuch, ibid.*, LXXIV, 4 (December), 283.

Elmer A. Leslie, *Jeremiah, Chronologically Arranged, Translated, and Interpreted* in *The Bookman*, XIV, 1 (March), 7-8; *Interpretation*, IX, 3 (July), 369-371.

James B. Pritchard, *The Ancient Near East in Pictures Relating to the Old Testament* in *P.S. Bulletin*, XLVIII, 4 (May), 52.

Solomon Zeitlin, ed., *The Second Book of Maccabees, ibid.*, XLVIII, 4 (May), 53-54.

John P. Milton, *The Psalms, ibid.*, XLVIII, 4 (May), 52-53.

Charles Thomson, trans., *The Septuagint Bible—The Oldest Version of the Old Testament*, C. A. Muses, ed., *ibid.*, XLIX, 2 (October), 45.

General

Editorial Committee of *The Journal of Biblical Literature.*

Research Projects Committee of The Society of Biblical Literature and Exegesis.

Editorial Council of *Theology Today.*

Evaluation Committee of The American Schools of Oriental Research.

George S. Hendry

Articles

"From the Father and the Son: the *Filioque* after Nine Hundred Years," *Theology Today*, XI, 4 (January), 449-459.

"The Gospel in an Age of Anxiety," *ibid.*, XII, 3 (October), 283-291.

Reviews

R. V. Sellers, *The Council of Chalcedon* in *Theology Today*, XI, 4 (January), 568-570.

H. H. Farmer, *Revelation and Religion, ibid.*, XII, 1 (April), 113-115.

John Burnaby, ed., *Augustine: Later Works* (Library of Christian Classics, Vol. VIII) in *Monday Morning*, XX, 16, 15.

Elmer G. Homrighausen

Book

Lectures on Christian Education, in *Studi Kinferensi Pendidikan Againa*, Gerakan Mahasiswa Kristen Indonesian, Djakarta (in Indonesian), pp. 1-145.

Articles

"The Fifty Days after Easter," *National Council Outlook*, V, 4 (April), 21.

"Asian Light on Christian Education," *World Christian Education*, X, 4 (Fourth Quarter), 99-100.

"Thoughts on the Christian Approach to the Jews Based on Paul's Letter to the Romans," *American Missions Together*, Division of American Missions, National Lutheran Council, 49-57.

"Evangelism and Counseling," *The Minister's Consultation Clinic*, ed. by Simon Doniger, Channel Press, N.Y.

Devotionals in *Today*, with Mrs. Homrighausen (May).

"The Church in the World," *Theology Today*, XI, 4 (January), 534-549.

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"The Church in the World," *ibid.*, XII, 2 (July), 252-257.

Reviews

Joseph Fletcher, *Morals and Medicine* in *P.S. Bulletin*, XLVIII, 4 (May), 62.

Hoxie H. Fairchild, *Religious Perspectives in College Teaching, ibid.*, XLVIII, 4 (May), 62-63.

Bernard E. Meland, *Faith and Culture* in *Theology Today*, XII, 3 (October), 391-392.

Nels Ferre, *Christian Faith and Higher Education* in *Monday Morning*, XX, 9, 23-24.

General

Contributing editor, *Theology Today.*

Norman V. Hope

Articles

"I Still Believe in Preaching," *Church Management*, XXXI, 4 (January), 7-8.

"A Vital Positive Faith," *ibid.*, XXXI, 12 (September), 8, 58-63.

"The Soul's Invincible Surmise" (Sermon), *The Upper Room Pulpit*, 13, 1 (October), 21-28.

"The Parables of Jesus" (Devotionals), *Day by Day*, XVII, 2 (April, May, June), 71-84.

Reviews

Henry Chadwick and J. E. L. Oulton, *Alexandrian Christianity* in *Monday Morning*, 20, 8 (April 11), 15.

Albert C. Outler, *Augustine: Confessions and Enchiridion, ibid.*, 20, 18 (October 24), 23.

George H. Jones, *The Main Stream of Jacobitism* in *The Annals of The American Academy of Political and Social Science*, 299 (May), 179-180.

Daniel T. Jenkins, *The Strangeness of the Church* in *Presbyterian Survey* (November), 34.

Gaius J. Slosser, ed., *They Seek a Country* in *The Westminster Bookman*, XIV, 4 (December), 14-15.

Harold J. Grimm, *The Reformation Era* in *P.S. Bulletin*, XLVIII, 3 (January), 44-45.

John R. H. Moorman, *A History of the Church of England, ibid.*, XLVIII, 3 (January), 45.

John Dillenberger and Claude Welch, *Protestant Christianity Interpreted through Its Development, ibid.*, XLVIII, 3 (January), 45-46.

James Hastings Nichols, *Evanston: An Interpretation, ibid.*, XLVIII, 4 (May), 59.

John T. McNeill, *Modern Christian Movements, ibid.*, XLVIII, 4 (May), 59-60.

R. L. P. Milburn, *Early Christian Interpretation of History, ibid.*, XLIX, 2 (October), 50.

Charles B. Templeton, *Life Looks Up, ibid.*, XLIX, 2 (October), 50-51.

John Calvin Reid, *We Knew Jesus, ibid.*, XLIX, 2 (October), 51.

E. Harris Harbison, *The Age of Reformation, ibid.*, XLIX, 2 (October), 51-52.

David H. Jones

General

Editor of *The Hymnbook*, published by The Presbyterian Church in the United States, The Presbyterian Church in the United States of America, The United Presbyterian Church of North America, The Reformed Church in America.

Edward J. Jurji

Articles

"The Great Religious and International Affairs," *Theology Today*, XII, 2 (July), 168-179.

"Die grossen Religionen und die Internationalen Angelegenheiten," *Oekumenische Centrale*, V, 14, 1-10.

Reviews

Kenneth Scott Latourette, *Challenge and Conformity* in *The Westminster Bookman*, XIV, 3 (September), 12-13.

Wing-tsit Chan, *Religious Trends In Modern China* in *P.S. Bulletin*, XLVIII, 4 (May), 61-62.

Phillip H. Ashby, *The Conflict of Religions* in *The Christian Century*, LXXII, 50 (December 14), 1465.

Alfred Guillaume, *Islam* in *The Muslim World*, XLV, 4 (October), 372-373.

General

Associate Editor of *The Muslim World Quarterly*.

Book Review Editor of *P.S. Bulletin*.

Hugh T. Kerr

Pamphlet

A Year With The Bible, Philadelphia: Westminster Press, pp. 24.

Articles

"A Kierkegaard Centenary," *Theology Today*, XII, 3 (October), 291-294.

"Theological Table-Talk," *Theology Today*, XI, 4 (January), 528-533; XII, 1 (April), 97-102.

General

Editor, *Theology Today*.

Dorothy F. Kirkwood

Article

"Tools for Digging in the Bible," *Junior-Hi Kit*: The Westminster Press, No. 12, 19-24.

Robert A. Koch

Articles

"Martin Schongauer's 'Christ Bearing the Cross,'" *Record of the Art Museum, Princeton University*, XIV, 2.

"A Rediscovered Painting of 'The Road to Calvary' by Herri Met de Bles," *ibid.*

Review

George Ferguson, *Signs & Symbols in Christian Art* in *Theology Today*, XII, 2 (July), 269f.

Howard T. Kuist

Pamphlet

Report of Bible Teaching Institutes in West Pakistan and India, Committee on South Asia, Division of Foreign Missions, NCCUSA, New York.

Articles

"The 1954 Bible-Teaching Institutes," *National Christian Council Review*, Nagpur, India, LXXV, 1 (January), 24-26.

"The India Bible-Teaching Mission," *International Review of Missions*, London, XLIV, 176 (October), 430-438.

"The Theology of Bible Teaching," *World Christian Education*, X, 4 (October-December), 115, 116.

Reviews

John C. Trever, *Cradle of our Faith: A Pictorial Journey Through The Holy Land* in *P.S. Bulletin*, XLVIII, 4 (May), 58-59.

Archibald M. Hunter, *Interpreting Paul's Gospel* in *Westminster Bookman*, XIV, 1 (March), 1-2.

General

Member Editorial Council, *Interpretation*.

Paul L. Lehmann

Article

"Anti-Pelagian Writings," *A Companion of St. Augustine*, Roy Battenhouse, ed., 203-234.

Reviews

John Dillenberger and Claude Welch, *Protestant Christianity Interpreted Through its Development* in *The Drew Gateway*, XXV, 4 (Summer), 248-249.

Wolfgang Schweitzer, *Schrift und Dogma in der Oekumene* in *The Ecumenical Review*, VIII, 1 (October), 98-103.

Lefferts A. Loetscher

Articles

"Some Trends and Events Since 1869," *They Seek a Country; The American Presbyterians, Some Aspects*, G. J. Slosser, ed., Chapter XII, 251-266.

"C. A. Briggs in the Retrospect of Half a Century," *Theology Today*, XII, 1 (April), 27-42.

Reviews

Howard McKnight Wilson, *The Tinkling Spring, Headwater of Freedom; A Study of the Church and Her People 1732-1952* in *Church History*, XXIV, 2 (June), 186.

Douglas Horton, *Congregationalism; A Study in Church Polity* in *Theology Today*, XII, 3 (October), 399-400.

John A. Mackay

Articles

"Foreword," *Spain's Quest for Freedom* by Jacques Delpech: Beacon Press.

"Today and Tomorrow: The Road Ahead," *They Seek a Country, The American Presbyterians*, Gaius Jackson Slosser, ed., Macmillan.

"Foreword," *Jesus Christ Is Lord* by Harold Paul Sloan: The Herald Press.

"John R. Mott, Apostle of the Ecumenical Era," *International Review of Missions*, XLIV, 175 (July), 331-338.

"Prayer for Christians Who Suffer Persecution," *The Presbyterian World* (December); also in *The Presbyterian Outlook*, 137, 41 (October), 1.

"Between the Politicians and the Atomic Scientists," *The British Weekly*, CXXXVI, 3589 (August 25), 1-2.

"The Power of Religion in American Life Today," *ibid.*, CXXXVII, 3604 (December 8), 9.

"Thy Peace, O Christ, and Not Another's," *Christianity and Crisis*, XV, 21 (December 12), 161-162.

"Protestantism," *Presbyterian Life* (December 24), 11-24.

"The Campus Mourns," *P.S. Bulletin*, XLVIII, 3 (January), 3-4.

"The Glory and Peril of the Local," *ibid.*, XLVIII, 3 (January), 5-13.

"As Spring Returns," *ibid.*, XLVIII, 4 (May), 3-6.

"You, Too, Make Your Bundle of Sticks," *ibid.*, XLIX, 2 (October), 3-5.

"The Seminary's Library Project," *ibid.*, XLIX, 2 (October), 30-34.

Donald Macleod

Articles

"Easter Confirms Good Friday," *United Church Observer*, XVII, 3 (April), 7.
"Protestant Ministry under Review," *ibid.*, XVII, 6 (May), 15.
"H. E. F., Competent Preacher," *ibid.*, XVII, 18 (November), 24.
"Loneliness—Its Cause and Cure" (Sermon), *Pulpit Digest*, XXXV, 204 (April), 23-26.
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"Believing is Seeing" (Sermon), *Upper Room Pulpit*, XIII, 4 (January), 25-30.
"The Joy of Christmas" (Sermon), *Church Management*, XXXII, 2 (November), 7, 92-94.
"The Vision of the Plumb-Line" (Sermon), *United Churchman*, XL, 15 (August), 2-3.
"Christmas," *Quote, Weekly Digest*, XXX, 23 (December), 3.

Reviews

Gerald Kennedy, *God's Good News* in *The Bookman*, XIV, 3, 18-19.
F. W. Schroeder, *Preaching the Word with Authority* in *P.S. Bulletin*, XLVII, 3 (January), 51.
Frederick M. Morris, *Preach the Word of God, ibid.*, 51-52.
Arthur C. Craig, *Preaching in a Scientific Age, ibid.*, 52-53.
Arthur G. Reynolds, *What's The Difference? Protestant and Roman Catholic Beliefs Compared, ibid.*, 53.
Alton M. Motter, *Great Preaching Today, ibid.*, XLVIII, 4 (May), 63-64.
John Baillie, *A Diary of Readings, ibid.*, 64.
Perry Epler Gresham, *Disciplines of the High Calling, ibid.*, 64-65.
Ernest M. Howse, *Spiritual Values in Shakespeare, ibid.*, 65-66.
David A. MacLennan, *Pastoral Preaching, ibid.*, 66.
Gerald Kennedy, *God's Good News, ibid.*, XLIX, 2 (October), 52.
Frederick M. Meek, *The Life to Live, ibid.*, 52-53.
G. Campbell Morgan, *The Westminster Pulpit, VI & VII, ibid.*, 53.
Harrison Ray Anderson, *God's Way, ibid.*, 53-54.
Paul Tillich, *The New Being, ibid.*, 54-55.
Ralph W. Sockman, *The Whole Armor of God, ibid.*, 55.

General

U.S. Correspondent to *The Observer*, official paper of the United Church of Canada.
Circulation Secretary, *Theology Today*.
Editor, *Princeton Seminary Bulletin*.

Bruce M. Metzger

Books

Lexical Aids for Students of New Testament Greek, Enlarged Edition, Princeton, Published by the Author, pp. ix, 118.
Annotated Bibliography of the Textual Criticism of the New Testament, 1914-1939, with a Foreword by Ernest Cadman Colwell (*Studies and Documents*, Vol. XVI, ed. by Silva Lake and Carsten Høeg), Copenhagen: Ejnar Munksgaard, pp. xviii, 133.

Pamphlet

Supplement to Index of Articles on the New Testament and the Early Church Published in Festschriften (Journal of Biblical Literature, Monograph Series, Supplement of Volume V), Philadelphia: Society of Biblical Literature, pp. viii, 20.

Articles

"Considerations of Methodology in the Study of the Mystery Religions and Early Christianity," *Harvard Theological Review*, XLVIII, 1 (January), 1-20.
"A Survey of Recent Research on the Ancient Versions of the New Testament," *New Testament Studies*, II, 1 (September), 1-16.
"Introduction," J. B. Smith's *Greek-English Concordance to the New Testament*, Scottdale, Pa.: Herald Press.
"A Hitherto Neglected Early Fragment of the Epistle to Titus" (an abstract), *Theologische Literaturzeitung*, LXXX, 10 (Oktober), Cols. 629f.

Reviews

André Olivier, *L'Apocalypse et ses enseignements*, Cahier I: *Introduction générale, commentaire des messages aux églises* [en

deux fascicles] in *Journal of Religion*, XXXV, 1 (January), 57.

Robert Graves and Joshua Podro, *The Nazarene Gospel Restored* in *P.S. Bulletin*, XLVIII, 3 (January), 39-41.

Daniel-Rops, *Jesus and His Times*, *ibid.*, XLVIII, 3 (January), 39-41.

H. E. W. Turner, *Jesus, Master and Lord*, *ibid.*, XLVIII, 3 (January), 39-41.

Dorothy Miner, ed., *Studies in Art and Literature for Belle da Costa Greene*, *ibid.*, XLVIII, 3 (January), 41-42.

H. J. Vogels, ed., *Evangelium Colbertinum*; Vol. I, *Text*; Vol. II, *Untersuchungen* (*Bonner biblische Beiträge*, IV-V) in *Journal of Biblical Literature*, LXXIV, 1 (March), 51f.

Teófilo Ayuso, *La Vetus Latina Hispana*; Vol. I, *Prolegómenos, introducción general, estudio y análisis de las fuentes*, *ibid.*, LXXIV, 1 (March), 52f.

Matthew Black, ed., *A Christian Palestinian Syriac Horologoin* (*Berlin MS. Or. Oct. 1019*) in *Speculum, a Journal of Mediaeval Studies*, XXX, 2 (April), 252-254.

Herbert A. Musurillo, *The Acts of the Pagan Martyrs, Acta Alexandrinorum* in *P.S. Bulletin*, XLIX, 2 (October), 47.

Hilda C. Graef, ed., *St. Gregory of Nyssa, The Lord's Prayer, The Beatitudes*, *ibid.*, XLIX, 2 (October), 47f.

John J. O'Meara, *Origen, Prayer, Exhortation to Martyrdom*, *ibid.*, XLIX, 2 (October), 47f.

J. N. D. Kelly, *Rufinus, A Commentary on the Apostles' Creed*, *ibid.*, XLIX, 2 (October), 47-49.

Ronald A. Knox, *A New Testament Commentary for English Readers*; Vol. 2, *The Acts of the Apostles and St. Paul's Letters to the Churches* in *Journal of Bible and Religion*, XXIII, 4 (October), 306-308.

H. A. Guy, *A Critical Introduction to the Gospels* in *The Pastor*, XIX, 3 (November), 40f.

General

Editorial Secretary, *Theology Today*.

Member of Editorial Council, *New Testament Studies*.

Otto A. Piper

Articles

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Reviews

Gösta Lindeskog, *Studien zur Neutestamentlichen Schöpfungsgeschichte* in *Journal of Religion*, XXXIV, 3 (July).

Henry Chadwick, *Origen Contra Celsum*, *ibid.*, XXXV, 2 (April), 124.

G. R. Beasley-Murray, *Jesus and the Future* in *Interpretation*, IX, 1 (January), 105-108.

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Cyriel O. Sigstedt, *The Swedenborg Epic* in *P.S. Bulletin*, XLVIII, 4 (May), 56.

Ernest Gordon, *The Fact of Miracle*, *ibid.*, XLVIII, 4 (May), 55-56.

Edward A. McDowell, *The Meaning and Message of the Book of Revelation*, *ibid.*, XLVIII, 4 (May), 54-55.

C. H. Dodd, *According to the Scriptures*, *ibid.*, XLIX, 2 (October), 45-46.

Regin Prenter, *Spiritus Creator*, tr. by John M. Jensen, *ibid.*, XLIX, 2 (October), 46-47.

Henry S. Randolph

Articles

"Should There Be a Church of My Denomination in Every Rural Community?", *Town and Country Church*, 108 (September), 4.

"Why a Multiple-Staff Parish?", *Town and Country Church*, 109 (October), 14.

"The Pastor of a Multi-Denominational Church," *Town and Country Church*, 110 (November), 4.

"Working with Social Agencies," *Town and Country Church*, 111 (December), 4.

Virgil M. Rogers

Article

"The Use of *rō'š* in an Oath," *The Journal*

of Biblical Literature, LXXIV, 4 (December), 272.

Review

H. G. G. Herklots, *How Our Bible Came To Us* in *P.S. Bulletin*, XLVIII, 4 (Spring), 54.

DANIEL J. THERON

Reviews

Dwight M. Beck, *Through the Gospels to Jesus* in *P.S. Bulletin*, XLVII, 3 (January), 42f.

Martin Dibelius, *Paul*, Edited and completed by Werner George Kümmel, *ibid.*, XLVII, 3 (January), 43f.

Joachim Jeremias, *The Parables of Jesus*, trans. by S. H. Hooke, *ibid.*, XLVII, 4 (May), 57f.

R. L. P. Milburn, *Early Christian Interpretations of History* in *Theology Today*, XII, 3 (October), 395-397.

J. CHRISTY WILSON

Article

"The Church in a Moslem Land," for Evangelist Bob Pierce, radio and television program.

Reviews

F. F. Bruce, *The Spreading Flame* in *P.S. Bulletin*, XLVIII, 3 (January), 46.

Earl L. Douglass, *The Douglass Sunday School Lessons, ibid.*, XLVIII, 3 (January), 47.

Paul E. Sabine, *Atoms, Men and God, ibid.*, XLVIII, 3 (January), 48.

Galen M. Fisher, *John R. Mott, Architect of Co-operation and Unity, ibid.*, XLVIII, 4 (May), 60.

Frank C. Laubach, *Channels of Spiritual Power, ibid.*, XLVIII, 4 (May), 61.

John Caldwell Thiessen, *A Survey of World Missions, ibid.*, XLIX, 2 (October), 55.

General

Consultant of *Great Commission Films*, Hollywood, California, on documentary film on Islam made in the Near East.

Contributor to Bibliography on Islam for *International Review of Missions.*

Advisory Editor of *The Muslim World.*

Contributor to the *Douglass Sunday School Lessons.*

D. CAMPBELL WYCKOFF

Book

The Task of Christian Education, Philadelphia: Westminster Press, pp. 172.

Articles

"Toward an Informed and Valid Practice in Christian Education," *P.S. Bulletin*, XLVIII, 4 (May), 20-24.

"The Protestant Day School," *School and Society*, LXXXII, 2069 (October 1), 98-101.

Review

Fred P. Corson, *The Christian Imprint* in *Christian Century*, LXXII, 48 (November 30), 1400.

The following members of the Faculty of Princeton Theological Seminary contributed to *The Twentieth Century Encyclopedia of Religious Knowledge* (An Extension of the New Schaff-Herzog Encyclopedia of Religious Knowledge. Baker Book House, Grand Rapids, Michigan):

Editor-in-Chief: Lefferts A. Loetscher.

Department Editors: Bruce Metzger (New Testament), Andrew W. Blackwood (Practical Theology), Georges A. Barrois (Ecclesiastical Terminology).

Contributors: Georges A. Barrois (183),* Andrew W. Blackwood (80), J. Donald Butler (5), Charles T. Fritsch (3), Kenneth S. Gapp (4), Henry S. Gehman (2), George S. Hendry (2), Elmer G. Homrighausen (6), Norman V. Hope (14), Hugh T. Kerr (3), Howard T. Kuist (1), Paul L. Lehmann (1), Frederick Loetscher (3), Lefferts A. Loetscher (13), John A. Mackay (1), Donald Macleod (1), Bruce M. Metzger (24), Otto A. Piper (11), Daniel J. Theron (17), J. Christy Wilson (5).

* Number of articles contributed.

BOOK REVIEWS

Biographical Catalogue of Princeton Theological Seminary, 1815-1954. Biographies: 1865-1954. Compiled by Orion Cornelius Hopper, and published by the Trustees of the Seminary, 1955. 880 pp.

The first glance at this imposing volume of biographies impels one to join the writer of Ecclesiasticus in saying,

"Let us now praise famous men,
And our fathers that begat us."

It seems almost incredible that the writer of this review can say that he knew one of the members of the Class of 1865 quite well. Two facts conjoin to make this possible: first, the longevity of Francis Landey Patton; and second, the reviewer was only in his early twenties when the acquaintanceship began!

After we pass into the 1870's, the number of men whom we have known personally rapidly increases, and that would apply to a host of persons. William Henry Roberts, 1873, a former Librarian of the Seminary, and a gigantic figure in the Church as Stated Clerk of the General Assembly for 36 years. Edward Leroy Warren, 1877, the last person to occupy the position of Permanent Clerk of the General Assembly, whose work the reviewer took over in 1921 with the creation of the Office of the General Assembly.

We notice many interesting things as we scan these pages. How many successive generations are listed—grandfather, father, son; and if the previous volume were also under review, no doubt some of these would go back to great-grandfather. It would be a real geographical exercise to chart the peregrinations of the graduates of the past ninety years. Not only would our own country be well traversed, but the whole world would be dotted with their footsteps.

The production of such a volume as this is most exhausting, as the reviewer well knows from experience. He once heard the late Professor Robert Dick Wilson say that the two most difficult things to transmit to posterity are proper names and numbers. We have noted one or two typographical errors, but we will not expose them to the public, but send them privately to the compiler, who is to be congratulated on the completion of a tedious job, well done.

Henry Barraclough
Assistant Stated Clerk of
General Assembly, The
Presbyterian Church, U.S.A.

Twentieth Century Encyclopedia of Religious Knowledge: An Extension of the New Schaff-Herzog Encyclopedia of Religious Knowledge. Editor in Chief, Lefferts A. Loetscher. Baker Book House, Grand Rapids, Michigan, 1955. 2 vols. 1205 pp.

This valuable extension of the Schaff-Herzog Encyclopedia embraces articles from more than 500 contributors on a great number of topics. It probably doubles the present day serviceability of the older work as a resource for students of the Bible, Church history, historical theology, the Christian ministry, worship and missions, and the non-Christian religions. The Editor in Chief, Dr. Lefferts A. Loetscher of Princeton, has had the support of a staff consisting of a Baptist, an Episcopalian, two Lutherans, a Reformed Church ex-missionary and five Presbyterians. Of varied backgrounds, each of these editors represents a major field of "religious knowledge." The contributors are a much more diverse company; it must have been no small task to enlist them all and to secure their manuscripts on schedule. In the list of contributors the academic degrees are not always accurately given, and some eminent academic persons are credited with none. Most of the writers are Americans (including a considerable number born abroad). Numerous German, Dutch, Swiss, British and Canadian scholars have also participated, and Belgium, Italy, Finland, Denmark, Sweden and Spain are less prominently represented. A number of Roman Catholic and Jewish contributors appear.

A majority of the articles are supplements

to articles on the same topics in the Schaff-Herzog. Some of these amount only to minor revisions in the light of twentieth century scholarship. But in my judgment a large number are superior to the former articles in accuracy and grasp. In a few instances, indeed, the new material almost completely supersedes the old. Under some topics the supplement consists of bibliography, or bibliographical information, only, and not infrequently where there is a brief text it is the bibliography that is more useful. As a rule the bibliographical work seems to have been done conscientiously and attentively, though rare instances occur in which the lists are inadequate or still antiquated.

There are many articles on topics not treated in the former volumes. These include many sketches of twentieth century religious and ecclesiastical leaders and writers, and articles on topics brought to prominence in recent movements; for example: "Assemblies of God"; "Assumption, dogma of the"; "Church World Service"; "Drama, religious"; "Euthanasia"; "Father Divine's Peace Mission Movement"; "Form Criticism"; "Liturgical Movement"; "Pakistan"; "Paradox"; "Retreats"; "Sect and Cult"; "United Church of Canada"; "Zionism." The new material of this type represents pretty adequately the salient religious developments of recent decades. Another class of new articles, surprisingly numerous, consist of historic topics that were not separately treated, or quite neglected, in the former work. This class may be illustrated by the mention of: "Austria"; "Caritas"; "Censorship"; "Concupiscence"; "Dury, John"; "Folklore"; "Heretics of Early Christianity"; "Ludolf of Saxony"; "Luxury"; "Lyndwood, William"; "Mercersburg Movement"; "Omnipotence"; "Original Sin"; "Preexistence"; "Refugee Churches"; "Religion and Literature"; "Renaissance"; "Resurrection of Christ." While some of these were of less interest when the Schaff-Herzog was in the making than now, most of them would seem to have been omitted then by inadvertence. I do not know why the editors or writers have chosen that a certain number of the new articles of substance should appear without bibliographies, e.g. "Election"; "Omnipotence"; "Music, sacred"; "Scepticism."

No alphabetical work of reference is ever found to be complete. It would be easy to list a fair number of the old articles that still plead for revision and expansion in the light of new research, and of topics still omitted that might helpfully be included. Such topics as Agobard of Lyons, Arminius, Benedict of Nursia, Casuistry, Pietism, have been illuminated by many scholars since the articles on them were written. It is I think to be regretted that while numerous quite minor ascetic persons are now introduced, the not unfruitful labor of a score of careful scholars on the great Western monastic founder is not represented here. Again, P. J. Spener has not been promoted to separate treatment and to check data on him we still have to go to an antiquated article on Pietism. Articles are also still lacking on such topics of interest as: The Art of Dying booklets; Conciliarism; Cure of souls; Exempla: Hugh of Cluny; Gerard de Brogne; The Seven Works of Mercy, Corporal and Spiritual; and the Seven Gifts of the Holy Spirit. The omission of the Works of Mercy, which served as common diet for lay instruction in the late Middle Ages, is surprising in view of the wide coverage given in admirable new articles to points in medieval and modern Roman Catholic cult history.

To such criticisms it would be fair to reply that a complete revision of the whole would have been impractical. Let us be grateful for the much enhanced value of the work as we now have it, and for the general excellence of the material. The new biblical scholarship is very effectively and somewhat amply set forth; many historical personages and movements are presented in new light, and virtually all the important elements of twentieth century religious thought and effort are duly explained.

JOHN T. MCNEILL
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Supplement to Index of Articles on the New Testament and the Early Church published in 'Festschriften.' Compiled by Bruce M. Metzger. Society of Biblical Literature, 224 North Fifteenth Street, Philadelphia 2. 1955. viii, 20 pp. 35 cents.

Professor Metzger's *Index of Articles on the New Testament and the Early Church published in 'Festschriften'* appeared in 1951 as Volume V in the *Journal of Biblical Literature* Monograph Series, and was widely greeted as a most valuable aid to scholars and students. He has now produced this *Supplement*, which not only covers *Festschriften* published down to the end of 1950 (the completion of the half-century being regarded as a convenient terminus) but also takes account of others which for one reason or another were not available to him when the main *Index* was being compiled. In all, 67 *Festschriften* are listed in the *Supplement*, bringing the total up to 640.

The amount of labor involved in such a task is not light, especially in view of the absence of any adequate organization for the bibliographical recording of *Festschriften* and their contents. It would not be fair to expect Professor Metzger to go on compiling fresh supplements decade by decade. But now that he has set such a noble example, it should not be impracticable for one of the institutions dedicated to study in this field to set up a standing committee to continue this good work.

F. F. Bruce

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England

The Old Testament in Modern Research, by Herbert F. Hahn, Muhlenberg Press, Philadelphia, 1954. xii + 267 pp. $4.00.

The purpose of the author is to examine the various approaches to the study and interpretation of the Old Testament, and this is indicated in the titles of the seven chapters of the book: the Critical Approach; the Anthropological Approach; the Religio-Historical School and the Old Testament; Form Criticism and the Old Testament; the Sociological Approach; Archaeology and the Old Testament; the Theological Approach.

In this work Dr. Hahn presents a clear résumé of the documentary hypothesis from Eichhorn to the present day. It is strange, however, that he does not refer to Aage Bentzen, *Introduction to the Old Testament*, Copenhagen, 1948. The writer concludes that higher criticism has long since passed the age of constructive achievement, but he admits that there is a large body of common knowledge concerning the history of Old Testament literature and religion which is the permanent legacy of scientific Biblical studies. He rightly points out that criticism became lost in the minor problems of analysis and that it no longer occupies the forefront of research.

For the pastor the chief value of the book lies in the presentation of various approaches. Hahn notes that there has been a shift from interest in small literary units to factors which brought the various elements together into extensive works which contain a unity. He also observes that the Old Testament cannot be studied in isolation, but must be set into its Oriental environment. In the end, we need in Old Testament studies a synthesis of criticism, history, archaeology, and theology. With such a combination the Old Testament becomes meaningful and is a great source book for preaching.

Henry S. Gehman

Principles and Problems of Biblical Translation—Some Reformation Controversies and their Background, by W. Schwarz, Cambridge University Press, New York, 1955. xiv + 225 pp. $4.75.

The author of this book is a lecturer in German, University College, London, and shows a wide range in scholarship; a brief Foreword comes from the pen of C. H. Dodd. The work contains six chapters with the following titles: The Bible and the Translator; Discussions on the Origin of the Septuagint; The Traditional View; The Philological View: Reuchlin; The Philological View: Erasmus of Rotterdam; The Inspirational View: Luther. The Book closes with a brief bibliography and a full index.

This work shows that the question of the value of the original languages of Scripture is not a new problem; it is perennial. In an age when the humanities are on the defensive this book should by implication point to the need of language in a minister's preparation. The humanists laid stress upon a good knowledge of Latin, and in the same way the modern pastor should have a thorough acquaintance with the English language and its literature. In the humanism of the

sixteenth century the motto was: "Back to the sources." To the humanists it was more important to study originals than translations. In fact, some thought that a civilized language created a flourishing civilization and that the decay of language was a reason for a decline of civilization.

For one who is interested in the history of Biblical scholarship this is, on the whole, an interesting book; the chapter on the Septuagint, however, is very weak. Schwarz rightly chooses the great lights: Reuchlin, Erasmus, and Luther, and presents their contributions to Biblical interpretation. In 1506 Reuchlin's *De Rudimentis Hebraicis* was published, and after that date it was possible for Christians to learn Hebrew. Another important date is 1516, the year in which Erasmus issued his Greek New Testament. The two chapters on the philological view are important and form good reading. They should convince a preacher of the value of studying a text in the original language. Erasmus noted the need of commentaries, but he also observed that they should not be used without criticism. Without the foundation laid by Reuchlin, Erasmus and other humanists, Luther would not have been able to pursue Greek and Hebrew studies as he did. According to Schwarz, Luther believed that the grammatical and the spiritual interpretation could always work peacefully together. The reformer wanted the Bible to be read by the public in the vernacular German, but like the humanists he believed that only the original could be used for the interpretation of Holy Writ. In this respect the humanists and Luther were promoting the same tendencies. The final chapter concludes with this statement: "The thought could gain currency that, despite its sacredness, the Bible could be rendered in the same way as any literary work."

HENRY S. GEHMAN

Qataban and Sheba—Exploring the Ancient Kingdoms on the Biblical Spice Routes of Arabia, by Wendell Phillips, Harcourt, Brace & Co., New York, 1955. xvi + 362 pp. $5.00.

The author of this book, a thirty-five-year-old explorer, gives us a fascinating presentation of researches during the years 1950-52 in a region lying outside the beaten paths of travelers and archaeologists. South Arabia, the area visited, once enjoyed great prosperity by having the monopoly of the trade in spices and frankincense. The inscriptions of Saba (Sheba), Qataban, Hadhramaut, Ausan, Ma'in, and Dhofar, our main sources for the history of this land, may be dated from the eighth century B.C. to the sixth century A.D. At the mount of Hajar bin Humeid was established a pottery sequence which goes back to about 1000 B.C. and will serve as a frame of reference for future archaeological work in South Arabia. The famous dam at Marib, one of the wonders of the ancient world, was probably constructed in the eighth century B.C., and with irrigation from its water the desert was transformed into a fertile garden. This great dam finally broke, but this probably was not the cause of the decay of the South Arabian kingdoms; the spice routes were finally shifted from the land to the sea, and this probably was the decisive factor in the decline of what was once a prosperous region.

Dr. Phillips had the assistance of a competent staff of experts, among whom was Professor William F. Albright of the Johns Hopkins University. This book furnishes some interesting details about the extensive equipment that goes with an archaeological expedition, the difficulties of negotiating with suspicious rulers and people, and the rigors endured by the personnel. A very interesting part of the book deals with the work at Marib, the capital of the Queen of Sheba, but from this city the party finally had to make a hasty departure in order to save their lives in spite of the loss of much valuable equipment. The group at last came to Oman, where further studies were made. The book contains many pictures which enhance the contributions of the volume to our knowledge of ancient Arabia. It is written in nontechnical language and gives us a good insight into a land once known as Araby the Blest.

HENRY S. GEHMAN

New Testament Theology, by Ethelbert Stauffer. Trans. from the German by John Marsh. Macmillan, New York, 1955. 373 pp. $4.25.

The first edition of Dr. Stauffer's book was published in German more than ten years prior to Bultmann's Theology of the New

Testament, and it had a profound influence on a whole generation of German ministers. It is gratifying to see the work finally made accessible to English readers. The author has succeeded in boiling down the wealth of material to a single volume of reasonable size, no mean accomplishment! In simple and clear language, the material is intelligibly presented in 66 short chapters, each one preceded by an appropriate bibliography. One only regrets that the translator failed to substitute a number of English titles for the almost exclusively German selection.

The arrangement of the subject matter is rather original. The Erlangen professor holds that the content of the New Testament is homogeneous in character. Thus instead of trying to follow the "historical development of doctrine" by discussing each one of the New Testament writers individually, the author presents what he thinks is the unified message of the Primitive Church. In his opinion the early followers of Jesus proclaimed a theology of history, in which God was the principal agent. Accordingly he divides his work into five sections, dealing respectively with Creation and Fall, Law and Promise, the Coming of Christ, the Church and the World, and the Present and the Future. An introductory chapter discusses the main features and factors by which the message was shaped, and in a concluding chapter the author discloses the elements of the Creed and dogma found in the New Testament.

In spite of formal similarities with what Dr. C. H. Dodd delineates as the kerygma of the New Testament the message is described by Professor Stauffer in an entirely different way. Yet while it is certain that no theology of the New Testament does justice to the records, if it fails to bring out the common proclamation presupposed by all the writers of the New Testament, historical accuracy also demands that the particular features and emphases of each writer be given due consideration. The Church has impoverished itself, whenever the individual contributions were disregarded.

In addition to teaching the New Testament, Dr. Stauffer is also professor of Classical Numismatics, and the German edition of the book is enriched by a great number of illustrations of ancient coins and monuments, which furnish the background of the understanding of the New Testament. In the New Testament field the book has also made noticeable contributions to the study of comparative stylistics and Biblical logic.

One would like to praise such a work without reserve. But unfortunately Dr. Stauffer, by interpreting the New Testament message so onesidedly as a theology of history, has almost completely neglected the soteriological and ethical aspects of the sources. In addition, not everybody will agree with the strong neo-Lutheran flavor of the book. With all due deference to Luther's ingenious interpretation of the Bible one can say that in a number of points the great Reformer was biased. But for Dr. Stauffer, Luther's theology settles every exegetical dispute.

OTTO A. PIPER

The Birth of Christianity, by Maurice Goguel. Trans. from the French by H. C. Snape. Macmillan, New York, 1954. xviii + 558 pp. $7.50.

French Protestantism is rightly proud of the late Professor Goguel (1880-1955), who for a long while was the head of the Theological Seminary at Paris. Few New Testament scholars have worked with equal industry in their field and produced so many outstanding books and remarkable articles as the French savant. The present volume is the second of a trilogy entitled "Jesus and the Beginnings of Christianity," and it deals with the history of the Primitive Church mainly in the first century.

The birth of the church was the result of the Disciples' belief in the Resurrection. Goguel follows Johannes Weiss and other scholars, who denied that Jesus had founded a church or ever intended to do so. Belief in the Resurrection, in turn, was not just belief that the tomb was empty or that Jesus had been seen after his death, but rather that the body of Jesus was taken to live in heaven. The re-animation of Jesus was "symbol, proof and verification of the glorification of Christ" (p. 40). The consequences of that event are described by Goguel by means of what he calls the sociological method. His main interest is not in the realm of religious ideas but rather in the social relations that

developed between the followers of Jesus and their environment.

Accordingly, Goguel's view of the history of the Primitive Church, which formally agrees with that of F. C. Baur and is based upon the duality of Jewish and Hellenistic Christianity, provides, nevertheless, an entirely different picture. The main problem of early Church History, according to Goguel, is the gradual separation from Judaism. The Christians enjoyed the protection of a *religio licita* as long as they were considered members of the Jewish religion. But the Jews themselves were rather anxious to inform the Roman authorities that they had nothing in common with the Christians. Goguel thinks that it was Jewish propaganda that brought about the massacre of believers in Rome under Nero, and that the Jews had used every opportunity to make the life of the Christian congregations as miserable as possible.

By the use of the sociological method the author is able to point out all kinds of connections, which former scholarship had overlooked. But it is also responsible for a portrait of the Primitive Church which hardly brings to light its greatness. We learn, e.g., a lot about Paul's theology and missionary strategy, but next to nothing about his character. His awareness of being "one with Christ" is described as "a curious mixture of irrational and supernatural impulses" (p. 221). Dr. Goguel is not irreverent, but he holds that the only factors with which the historian should concern himself are those capable of expressing themselves in rational ideas. In turn, as an historian, Dr. Goguel is extremely meticulous. The sources are handled with excessive caution, lest more be inferred from them than the most rigorous criticism of a secular historian could grant. There is an austere greatness in this desire to be absolutely objective in historical research, and thus with its wealth of detailed information this book will prove to be an invaluable work of reference. Nevertheless, the picture of the Primitive Church drawn in Professor Goguel's opus will remain unsatisfactory to all those who share the conviction that the people engaged in that history were by their lives and conduct bearing witness to the glory of their risen Lord.

OTTO A. PIPER

Theology of the New Testament, by Rudolf Bultmann. Vol. II, translated by Kendrick Grobel. Scribner, New York, 1955. vi + 278 pp. $4.00.

The first volume of Bultmann's great work, which appeared in 1951 in the English translation (see *P.S. Bulletin*, XLVI, 2, Oct. 1952, p. 45f.) indicated by the amount of space allotted to the Theology of Paul what Bultmann considered the heart of the New Testament. The second and last volume devotes 92 pages to the Theology of the Gospel of John and the Johannine Epistles—in the reviewer's opinion the most brilliant section of the whole work—and peters out in a solid but dry discussion of the Development toward the Ancient Church (pp. 95-236). Therein Professor Bultmann offers dissertations on the Rise of Church Order and its Earliest Development, the Development of Doctrine, Christology and Soteriology, and Christian Ethics and Church Discipline, in as much as these subjects are touched upon in the post-Pauline books of the New Testament (which includes also Eph., Col., Hebr. and Pastorals) and in the Apostolic Fathers.

Dr. Bultmann's treatment of the Johannine literature is most exciting, though he does not introduce new ideas or adopt viewpoints not found in his commentary on John's Gospel. But the condensed presentation shows clearly what he regards as the core of John's message, and how the material is to be treated in order to disclose its relevancy. According to the author, the Jesus of the Fourth Gospel is "God's very reality revealing itself—occurring!—in Jesus" (p. 19). Truth, consequently, "is the reality of God as the only true reality" (ibid.), and life is "openness to God" (ibid.). The work of Christ lies in his Incarnation, his death is but one aspect of the Incarnation. The function of the miracles consists in indicating "that the activity of the Revealer is a disturbance of what is familiar to the world" (p. 44). It would be a mistake to ascribe any special significance to the Easter stories. They are just a few more "signs," which "resemble the miracles in that ultimately they are not indispensable, in fact there ought to be no need for them, but they are granted as a concession to man's weakness" (p. 56). Did somebody hold that John ever referred

to Jesus' sacrificial work? All references to it are "ecclesiastical emendations" of the original gospel. Jesus is but the Revealer, and the only thing that he reveals is "that he is the Revealer" (p. 66). "Faith, then, is the overcoming of the offense—the offense that life meets man only in the word addressed to him by a mere man—Jesus of Nazareth" (p. 75). In other words, it is an "eschatological existence" in which the believer is sure that God is the only true reality, and that "in the midst of the world the believer is lifted out of secular existence" (p. 78). One wonders, on what basis Dr. Bultmann finally introduces the commandment to love, when first he has eliminated all theology from the Gospel as being ecclesiastical emendation, and then by way of demythologizing has completely formalized or "emptied" the work of Jesus. For to predicate of the "wholly Other One" that he *loves* would most certainly be a relapse into "mythical thinking."

The second half of the volume contains among other things a very helpful discussion of the nature of the Church, in which the debate between Harnack and Sohm is brought to what seems to be a conclusion. Bultmann rightly points out that by interpreting itself as an eschatological fellowship the Primitive Church created spiritual standards for its life and organization through the work of the apostles and the utterances of charismatic people. Hence Church and Order are not incompatible with each other.

Otto A. Piper

The Gospel according to St. John, An Introduction with Commentary and Notes on the Greek Text, by C. K. Barrett. The Macmillan Company, New York, 1955. xii + 531 pp. $10.00.

This new commentary is likely to be regarded for a long time as a landmark in the study of the Fourth Gospel. It is distinguished by solid learning, critical acumen and theological depth. It illustrates clearly what a shift has taken place in Britain in the approach to this Gospel since J. H. Bernard published his two volume commentary (I.C.C.) a quarter of a century ago. The former attempts at internal rearrangement of the text in the interests of a more consistent chronological structure are now abandoned for interpretation of the book as it stands in the light of its genuine theological character.

The author, Dr. C. Kingsley Barrett, a lecturer at Durham University, is already well known to students of the New Testament. In 1947 he published *The Holy Spirit and the Gospel Tradition* (S.P.C.K., London), and more recently he has edited a new edition of the late W. F. Howard's, *The Fourth Gospel in Recent Criticism and Interpretation* (Epworth Press, 1955). He has also contributed significant articles to *The Journal of Theological Studies*. Dr. Barrett pays high tribute to the work of Rudolf Bultmann (1950), but differs from him sharply at critical points (e.g. he does not accept Bultmann's thesis that this Gospel is essentially a non-Biblical adaptation to a Biblical environment). His sympathies and conclusions lie nearer to those of Sir Edwin Hoskyns, who expounded the Gospel entirely within the Biblical tradition, and to those of C. Harold Dodd, his teacher. Although Dodd's work *The Interpretation of the Fourth Gospel* did not appear until this book was in the press, these works of Dodd and Barrett, wrought out in complete independence, tend remarkably to supplement and to substantiate each other. Their analyses of the parts vary at significant points yet they both affirm that it is expecting too much to derive a chronology of the ministry of Jesus from a book which organically is theological and which disposes its materials in accordance with a literary scheme. They also agree that theories of dislocation must be judged not by how neatly the components of the Gospel can be reshuffled into a neater narrative but how far these components, as they now stand, fit into the theological formation of the book.

As for authorship Barrett takes his stand with those who connect the Gospel with John the son of Zebedee, but only in an indirect way through one of his disciples in Ephesus. This disciple, a bold thinker widely read in Judaism and Hellenism is called the Evangelist. The author dates the Gospel between 90 and 140 A.D. He bases his work on the Westcott and Hort Text, accompanied by textual notes wherever variants bear upon points of special interest. His Intro-

duction is enriched by splendid studies on the characteristics and purpose of this Gospel, its non-Christian background, its Christian background, and the theology of the Gospel.

Whatever reservations the reader may have concerning the manner in which Dr. Barrett has handled problems of Introduction, these will be more than compensated for by the thoroughness and breadth of the author's exegetical notes. Each segment first is introduced by relating it to its immediate context as well as to the broader structure of the book. The text is then treated phrase by phrase. The meaning of terms, grammatical relations, historical issues, all receive due attention by way of advancing a vital exposition of the Evangelist's theological ideas. It is here that Barrett makes his most solid contribution to the study of the Fourth Gospel. A mere glance at the classified indexes at the end of the book indicates the wide range of Hellenistic, Jewish, and Christian sources upon which the author has drawn. Yet this range of learning is never obtrusive. It is all made to serve the one end of presenting the Evangelist's incomparable interpretation of the deeds and words of our Lord, an interpretation which makes John's Gospel the most universally beloved of the four.

HOWARD TILLMAN KUIST

Discoveries in the Judean Desert; Vol. I, *Qumran Cave I*, by D. Barthélemy and J. T. Milik. Oxford: Clarendon Press, 1955. 165 pp., XXXVII plates. $10.10.

The remarkable discovery in 1947 of a cache of Hebrew scrolls, partly Biblical and partly non-Biblical, near the Dead Sea and the subsequent discoveries of other scrolls, pottery, coins, and the ruins of buildings have received not a little comment in the popular press. Indeed, the ancient Jewish sect of the Essenes appears to have become almost a common household word today. The volume noticed here, which is sponsored by the Jordan Department of Antiquities, the École Biblique of Jerusalem, and the Palestine Archaeological Museum, is the first of a series of definitive publications of all the recent Dead Sea finds. Containing contributions by six scholars (three of whom write in French), this volume describes the initial discovery of the Qumran Cave I, the preliminary excavations, and the finds of pottery and linen textiles. The larger part of the book comprises transcriptions of the fragmentary Hebrew texts, with comments (in French) of a palaeographic, philological, and historical nature. Plates depict each of the fragments.

The larger and more complete scrolls of Isaiah and Habakkuk were previously edited (by Millar Burrows and others), and most of what is included in the present volume is of an exceedingly fragmentary nature. With commendable zeal, however, Barthélemy and Milik have pieced together hundreds of scraps, some no larger than a postage stamp. The Biblical texts included here are portions of commentaries on Micah, Zephaniah, and the Psalms. Among many fragments of apocryphal and liturgical texts are scraps from the previously known Book of Jubilees, the Testament of Levi, as well as several hitherto unknown documents. The commentaries are of the so-called "pesher" variety; that is, a verse of Scripture is quoted followed by the Hebrew word *pesher* and an interpretation ("pesher" may be freely rendered, "This means . . ."). The interpretation usually finds the fulfillment of the prophetic word in the commentator's own time and circumstances.

Among the more extensive non-Biblical materials of exceptional interest is a relatively long fragment (as these fragments go; it contains nearly sixty lines) of what Barthélemy entitles, "The Rule of the Congregation" (Hebrew *Serekh ha ʿēdah*). What the relation of this manual is to the previously published "Rule of the Community" (or "Manual of Discipline" as it has come to be termed! Hebrew *Serekh hayyaḥad*) is an intriguing problem. The newly published "Rule of the Congregation" sets forth a detailed discipline for "the Congregation of Israel at the end of the times." The document envisages a great assembly of men, women, and children, and provides for all the stages of education of the latter, including the fixing of the age of their marriage. There is also an elaborate prescription of the order of seniority at table when participating in a common banquet. First is the Chief over

all the Congregation of Israel; then follow all the elders of the priests, sons of Aaron, each according to his dignity and the post which he occupies in their camps and on their marches; finally all the chiefs of the elders of the Congregation, each according to his dignity. Furthermore, it is strictly decreed that no one shall stretch forth his hand to take of the food (bread) or wine on the table until the Priest does so; then the Messiah of Israel shall do so; finally all the members of he Congregation shall participate, each saying a blessing as he does so. Whether there is any sacramental import in this banquet (as some writers have been quick to assume), does not appear.

As for the relation of this document to the "Manual of Discipline," the editor makes the persuasive suggestion that the "Rule of the Congregation" envisages an earlier stage in the historical development of the sect, and that the "Manual of Discipline" reflects a later stage, when the community became still more fixed in a quasi-monastic structure and apparently only male adults, who had undergone a trial period like a novitiate, were involved.

It goes without saying that this edition is a model of technical exactitude, eminently worthy of the deservedly high reputation of the Clarendon Press for scientifically precise treatises. We shall await with impatience the publication of future volumes in this series.

BRUCE M. METZGER

St. Maximus the Confessor, *The Ascetic Life,* [and] *The Four Centuries on Charity,* translated by Polycarp Sherwood. Westminster, Md.: The Newman Press, 1955. 284 pp. $3.25.

St. Augustine, *The Problem of Free Choice,* translated by Dom Mark Pontifex. Westminster, Md.: The Newman Press, 1955. 291 pp. $3.25.

The series of "Ancient Christian Writers" so ably edited by two of the foremost patristic scholars of this country, Professor Johannes Quasten of the Catholic University of America and Professor Joseph C. Plumpe of the Pontifical College Josephinum of Worthington, Ohio, now includes two little-known classics of ascetic and mystical literature. For the first time English readers have in their own language a translation of two influential works by the Byzantine author, St. Maximus the Confessor.

Born in 580, Maximus attained a high position in the imperial court at Constantinople, becoming a secretary to the Emperor Heraclius. After a brief period of service, Maximus withdrew to monastic life, in which he remained until his death in 662. Among his several literary works, the two included here are characteristic of a type of mystic asceticism not widely known in the West. Written for those who seek profit for their soul, Maximus urges his readers to love God before all, and to extend the same love to all men equally. As the Word out of love became man, so in turn we are enabled to partake of that love which unites us with God and thus deifies us. The treatise on the *Ascetic Life* involves a large number of Scriptural passages, woven together in question and answer form. The treatise entitled *The Four Centuries on Charity* comprises four series of one hundred sententious maxims in each series, designed to be memorized. The following are samples chosen almost at random. "A blameworthy passion is a movement of the soul contrary to nature." "As it is easier to sin in thought than in deed, so war with thoughts is harder than with things." "Be eager to love every man as much as you can. If you are unable to do this, at least hate no one. And you cannot even do this unless you despise the things of the world."

One of the more important theological and philosophical works of St. Augustine is his treatise on the Freedom of the Will. Written early in his life, shortly after he had left Manichaeism and embraced Christianity, it discusses a subject which has perpetually troubled theologians of every faith, namely the existence of evil. If God is all-good and almighty, how can there be evil? It is with this perplexing problem that Augustine deals, not in a systematic fashion, but in dialogue form. His argument is that God is the source of everything outside himself, that evil has no independent existence, and yet that evil is not caused by God. He traces evil to sin, and sin to free will.

Apart from the central theme of the book,

Augustine in the course of the discussion takes up a number of other matters of great interest. In particular, it contains the fullest exposition in any of his writings of an argument, based on reason and not on revelation, for the existence of God. Moreover, in framing this argument, he develops his very interesting theory of "illumination" as the source of human knowledge. Enough has been said to indicate that *De Libero Arbitrio* is a work of first importance.

Each of these volumes contains a helpful introduction as well as scholarly notes that will assist both the casual reader and the serious student in understanding these classics. The translations, it should also be mentioned, are lucid and idiomatic.

BRUCE M. METZGER

The Dead Sea Scrolls, by Millar Burrows. The Viking Press, 1955. 435 pp. $6.50.

No one in America knows more about the so-called Dead Sea scrolls and the exciting events connected with their discovery than Prof. Burrows of Yale University. Ever since that fateful Thursday afternoon of Feb. 19, 1948, when several manuscripts were brought to the American School of Oriental Research at Jerusalem, of which Prof. Burrows was Director at the time, he has been reading and studying these sensational finds in his classes at Yale and publishing articles about them in leading Biblical journals throughout the world. It was natural, therefore, that Prof. Burrows should write the first, full, authentic account of the discovery and subsequent exciting history of these scrolls from Cave 1 (1Q), and of their contents and significance for Biblical studies.

There is little left unsaid in this imposing volume about "the battle of the scrolls," the history and theological ideas of the community that copied them, and the textual, literary and paleographical problems of the manuscripts themselves. Every phase of the subject is covered most thoroughly up to about 1954. In fact, there is a good deal of needless repetition which could have been well avoided in the interest of a shorter and less wordy book. But there is no question whatsoever about the reliability, authenticity and sound judgment of Prof. Burrows' work, which will prove to be the standard book on the Dead Sea scrolls for a long time to come.

Translations of the Damascus Document, which is rightfully assumed to be a work of the Qumrān sect, the Habakkuk Commentary, the Manual of Discipline, the War scroll and the Thanksgiving Psalms are found at the end of the book. There is also a selective bibliography which is strong on the early material written about the scrolls, but rather spotty as far as later works (1953-54) are concerned.

If there is any weakness at all in the book, it is on the archaeological side. Little is said about the excavations at Qumrān and the light they throw upon the history and practices of the Essene community. The main interest of the writer is in the manuscripts themselves. It is unfortunate that the author does not use the symbols for the scrolls that most scholars are now adopting. For instance, now that the Hebrew University has acquired all of the scrolls from Cave 1Q, the designation, "the Hebrew University's Isaiah Scroll" (p. 314), does not mean anything any more. The two Isaiah scrolls are now called 1QIs^{a} and 1QIs^{b}, referring to the longer and shorter scrolls, respectively. Miss A. Jaubert's important article, referred to on p. 240 without title, is not found in the bibliography at the end of the book. It is, "Le calendrier des Jubilés et de la Secte de Qumrān: ses origines bibliques," *Vetus Testamentum,* III, 1953, 250-264. Attention may be called to two printing errors on p. 331: "Testimonies of the Twelve Patriarchs" should read "Testaments . . . ," and "Bilial" is, of course, "Belial."

The work on the scrolls goes on, and new things are continually being reported about them. In the next few years new volumes will have to be written to keep the world abreast of new developments in this fascinating field. Prof. Burrows has done an admirable job in leading the way.

CHARLES T. FRITSCH

The Messianic Idea in Israel: From its Beginning to the Completion of the Mishnah, by Joseph Klausner. Trans. from the third Hebrew Edition by W. F. Stinespring. The Macmillan Co., New York, 1955. 543 pp. $7.50.

This work is the third of a trilogy written by Prof. Klausner of the Hebrew University of Jerusalem on the relations between Judaism and Christianity. The first work, *Jesus of Nazareth*, translated by Prof. Danby of Oxford, appeared in 1925; the second, *From Jesus to Paul*, translated by Prof. Stinespring, appeared in 1943. Both Old and New Testament scholars are grateful to Prof. Stinespring, of Duke University, for making available to them the rich treasures found in these last two volumes of Klausner's trilogy.

It was the author's desire fifty years ago to write "a book which arranges the Messianic beliefs and opinions in all times and periods according to historical evolution, and shows their connection with and attachment to historical events" (p. 5). The present volume, which is the result of this noble ambition, is composed of three major sections, written at different periods in the author's life. The last part, "The Messianic Idea in the Period of the Tannaim," which was written first, was a doctoral dissertation at the University of Heidelberg, presented in 1902; the first part, "The Messianic Idea in the Period of the Prophets," appeared as a book in 1909; the second part, "The Messianic Idea in the Books of the Apocrypha and Pseudepigrapha," was written and printed in Jerusalem in 1921. Each subsequent edition has been revised and expanded in line with the latest scholarly developments in these fields.

The belief in a Messiah is one of the major contributions of the Jewish people to the world. Although the roots of Messianism may go back to Egypt and Babylonia (p. 22), yet the belief in a Messiah is uniquely Hebraic (p. 13). Finding no Messianic allusion in the "Shiloh" (= Solomon) passage of Gen. 49:10, or in the Balaam oracle of Num. 24:17-19, which purportedly refers to David, the author believes that Moses, the first deliverer of Israel, is the real source from which the Messianic idea developed. Later on, David became the true prototype of the Messiah himself because he embodied the political, military and spiritual qualities which became associated with the ideal political and spiritual redeemer.

Prof. Klausner then deals exhaustively with the Messianic idea in the prophetical books of the Old Testament, the Book of Psalms, and Daniel. This is an exceedingly valuable study for any one who is interested in this subject. There are places where the Christian interpreter will naturally disagree with the author. For instance, in the excellent discussion of Isaiah's Messianism, chapter 7 is not even mentioned. Micah 5:2 refers to the *King-Messiah*, but "there is no need to suppose that this king himself is to be born in Bethlehem," and "the words 'from of old, from ancient days' indicate only the antiquity of his origin (since from the time of David to the time of Micah several centuries had passed" (p. 77). One wonders how the author interprets Prov. 8:22-23, where the same terms are used to describe the hoary age of Wisdom—certainly more than a few centuries old! Thus the obvious reference of these passages to Christ is purposely obscured by the Jewish theologian who closes his eyes to their patent meaning.

Prof. Klausner's treatment of Messianism in the Psalms is particularly disappointing. He still holds to the old view that the psalter "contains no hymn earlier than the Babylonian exile," and that it does contain hymns composed in Hasmonean times (p. 140; also pp. 217 ff.). This view is now discounted by most scholars who, under the influence of Gunkel and Mowinckel, believe that the psalms of the Old Testament were closely connected with the Temple cult, and so, for the most part, originated in pre-exilic times. Also the finding of the Thanksgiving Hymn scroll (1QH) at Qumrān has dealt a death blow to the theory of the Maccabean origin of the psalms, since these Qumrān Hymns are clearly influenced by the Biblical psalter. But far more disappointing than his dating of the Book of Psalms is his blindness to the real Messianic message of the Book. Without a Messiah, Pss. 2 and 110, for instance, mean nothing to the Jew, and so they are entirely omitted in this survey. All that Prof. Klausner can find in the Book of Psalms is a "Messianic mood" (p. 142). It is no wonder then that he can deal exhaustively with the subject of Messianism in the Psalms in less than eight pages (140-142; 217-221).

The writer concludes the first section of his book by correctly observing that the varied stages in the development of the Messianic idea in the Old Testament are due to the fact that Messianism "depends both

upon the historical life of the Israelite nation, in which there are ascents and descents, and upon the spiritual elevation of each and every prophet as an individual" (p. 242).

The second part of this work deals with the Messianic idea in the Apocrypha and Pseudepigrapha. By including this section in his book the author believes he is at least partially removing the reproach on his people for not paying attention to this important part of their national heritage. Only Christian scholars have concerned themselves with these works since they were officially repudiated by Judaism after the destruction of the Second Temple.

The Messianic idea occupies no great place in the Apocrypha, the personality of the Messiah not even being mentioned in these books. (Prof. Klausner includes IV Esdras in the Pseudepigrapha.) The situation is quite different with the Pseudepigrapha, however, where eschatological and apocalyptic ideas are found on almost every page. Here Messianic portrayals are especially rich—the birth pangs of the Messiah, the personality of the Messiah, and the days of the Messiah are described in captivating colors and woven into the faith of the Jewish people (p. 274). In these books the Messianic chain is forged. Its separate links are: the signs of the Messiah, the birth pangs of the Messiah, the coming of Elijah, the trumpet of the Messiah, the ingathering of the exiles, the reception of proselytes, the war with Gog and Magog, the days of the Messiah, the renovation of the world, the day of judgment, the resurrection of the dead, and the world to come.

The reason for this great difference between the Apocrypha and Pseudepigrapha is that the latter works were written after the break of the Pharisees with John Hyrcanus and Alexander Jannaeus, when the Messianic idea "welled up like a mighty stream," and the people wove these imaginative dreams of the age to come to replace their shattered hopes in the Hasmonean dynasty.

The third part of this lengthy volume deals with the Messianic idea in the period of the Tannaim. This section is particularly interesting for Christians, since source materials are used and ideas are discussed which are not too well known to those outside of Jewish circles. The thousand-year span which saw the growth and completion of the Talmudic and Midrashic literature falls into two unequal parts. The first part is the period of the Tannaim, the second is that of the Amoraim and Geonim. The dividing line between these periods is the completion of the Mishnah, about A.D. 200. The Tannaim may be divided into two groups, namely, those who lived and worked in the Hasmonean and Herodian times and died before the destruction of the Second Temple (A.D. 70), and those who flourished after this time until about A.D. 220 when the Mishnah was completed. In the period of the Amoraim, which followed, the leadership in Judaism passed from Palestinian to Babylonian Jewry, which caused the decline of the political side of Messianism. In its place grew up "mystical-religious" fantasies that deviated more and more from the earlier and more original conceptions of the Messiah. For this reason, Klausner deals only with the earlier Messianic ideas of the Tannaitic period in this section.

It is significant that from the Tannaim who lived during the Hasmonean and Herodian dynasties not a single Messianic saying has come down to us. The reason for this is that "Judea retained a remnant of political autonomy, and the Temple still stood in all its glory" (p. 393). After the destruction of the Second Temple by Titus (not by Emperor Vespasian as Klausner says) the political element in Jewish Messianism came to the fore, because the people started to look for a Messiah who would overthrow the Roman rule and restore Israel to its former glory. This is the only way to explain the great revolt of Bar Cochba, sixty years later, against the Romans. Rabbi Akiba, the great spiritual leader of the Jews at this time, proclaimed Bar Cochba a Messiah, even though he was not of the house of David. This is conclusive evidence that the political note had become dominant in the Messianic idea after A.D. 70. After this second rebellion against the Romans had failed, and both Rabbi Akiba and Bar Cochba met violent death at the hands of Hadrian's men, it became necessary to emphasize the spiritual side of the Messianic idea. In Jewish writings after A.D. 135, the sufferings which precede the Messiah's advent are depicted in the darkest colors, and a second Messiah, Messiah ben Joseph, appears as a dying Messiah. From this time on, as has already been

noted, the Messianic idea moves into the realm of mystical fantasy, far from the more original conceptions in the earlier sources.

As a Christian reads this last section of the book, he is touched by the pathos and frustration that fill its pages. The power and beauty of the Old Testament Messianic ideal are gone. The strong words of Isaiah degenerate into a babble of sounds that hold little hope for a sad and disillusioned people. One of the most precious gifts that the Jew gave to the world he himself lost. As one of the Amoraim, Rab Hillel, so well expressed the bankruptcy of Judaism in this regard: "There shall be no Messiah for Israel, because they have already enjoyed him in the days of Hezekiah" (p. 404).

Prof. Klausner has appended to his work a chapter in which he compares the Jewish and Christian Messiah. The contrast is truly remarkable. The Jewish Messiah, according to Klausner, has always been a human figure, in spite of certain passages in the Bible, Pseudepigrapha and Talmud to the contrary. These he conveniently interprets as referring to the *idea* of the Messiah, or the *idea* of redemption through the Messiah (p. 520). Christianity, on the other hand, is wholly based on the personality of a divine Messiah, although he was scourged and humiliated only as a common rebel (p. 526). Since, for the Christian, the Messiah is himself God, "the true mediator is none other than Mary his mother, the Holy Virgin, 'the mother of God' (Theotokos) by the Holy Spirit" (p. 529), a view which is hardly in line with New Testament or Evangelical Christianity.

This book is a valuable contribution to the understanding of the Jewish Messianic idea. But it shows the glaring weakness in the Messianic idea of a Judaism that has never recognized her Messiah.

CHARLES T. FRITSCH

Reinhold Niebuhr: His Religious, Social, and Political Thought, edited by C. W. Kegley and R. W. Bretall. Macmillan, New York, 1956. 486 pp. $6.50.

This is the second volume in *The Library of Living Theology*; the first, which appeared a few years ago was on Paul Tillich. At least three more in the series are contemplated, dealing with Wieman, Brunner, and Barth. It is an ambitious, but praiseworthy venture, and everyone interested in contemporary theology will want to read and study these critiques.

Niebuhr has been a prolific writer of books and essays of all kinds, and his career has been versatile and spectacular. More than most contemporary religious figures, he deserves the attention which a study of this kind provides. But the editors apparently found their task more difficult than might be expected. For example, Niebuhr, understandably, felt embarrassed by the project, and consequently restrained himself in the autobiographical sketch to such an extent that we learn very little about the man, his life and times. But beyond this he says of himself, "I cannot and do not claim to be a theologian." And some of the contributors found their assignments hard to approach, as when Tillich says, "The difficulty of writing about Niebuhr's epistemology lies in the fact that there is no such epistemology." So too, Alan Richardson, writing on Niebuhr as apologist, says he is not so much an apologist as a prophet. Again Paul Lehmann says, "One looks in vain for a systematic consideration and elaboration of the Christological questions and answers." And finally both Richard Kroner and Paul Scherer insist that the clue to Niebuhr is in his prophetic preaching. Undaunted, the editors lined up a full battery of experts, twenty of them, and told them to let fire in any and every direction. The result is that there are a few bull's-eyes, several near misses, and some that don't come anywhere near the target.

It is impossible to review all twenty essays, but in such a broadcast practically every phase of Niebuhr's thought is scrutinized. There is over-lapping, but nothing vital is omitted. Unfortunately the diagnosis is too prolonged, and the book becomes a weariness; the last six essays seem unnecessary. It is perhaps amusing to read what naturalists, Roman Catholics, Jews, and fundamentalists think of Niebuhr, but all we learn is that they either misunderstand or reject him.

It is necessary to plow through more than

400 pages of interpretation, criticism, and analysis before coming to what is by all odds the most interesting part of this big book, namely, Niebuhr's own reply to his critics. It is here that we get real insights into Niebuhr's mind as he indicates changes that have taken place in his thinking, explanations of disputed points, and convictions stoutly maintained and reiterated. Again he speaks of his "embarrassment" in the face of so much attention, and he quietly and modestly acknowledges some mistakes and errors pointed out by his critics. But when it comes to what he calls his "Substantive Critics," those who misinterpret or reject his basic emphases, the old explosive dynamic—which is the genius of Reinhold Niebuhr—breaks forth with scintillating and devastating effect. What this means is that Niebuhr is still head and shoulders above most of his interpreters, or to put it another way, that the proper study of Niebuhr is Niebuhr himself.

HUGH T. KERR

Biblical Religion and the Search for Ultimate Reality, by Paul Tillich. University of Chicago Press, Chicago, 1955. 85 pp. $2.25.

This brief but tightly-packed essay deserves, and has already received, wide attention for two reasons: first, because it deals with a basic contemporary problem, namely, the relation between philosophy and theology, reason and revelation, "Biblical religion" and "ultimate reality"; and second, because it is a succinct statement of the position of one of the most articulate thinkers of our day. After more than twenty years at Union Theological Seminary, Paul Tillich is now University Professor at Harvard in the newly organized Divinity School. In his previous books, notably the first volume of his *Systematic Theology* (1951), Professor Tillich has been developing what he calls the "method of correlation" which seeks to bridge the gap between philosophy, metaphysics, and ontology, on the one hand, and theology, revelation, and the Gospel, on the other hand.

In this most recent discussion of his position, the correlation between theological and ontological questions is reiterated, but in the process Professor Tillich shows that this mutual understanding is a hard-won and not a facile interdependence. The first part of the treatise gives examples of the apparent contradiction and discontinuity between "Biblical religion" and "ultimate reality" as understood by the philosopher. Thus, does not the Bible speak of God as *a* being, whereas ontology seeks being itself? In similar fashion, the Biblical emphasis on the Word of God, creation, the incarnate Logos, eschatology, man's existential decisions, faith, sin all seem to run counter to the interests and concerns of the philosophical search for ultimate reality. "The answer seems to be that the conflict is insoluble"; that a "synthesis between Christianity and the modern mind" is beyond our grasp. Hence "an attitude of weariness" has obsessed both theologians and philosophers. But Tillich's point is that regardless of past controversies, "we must try again!"

The last part of the book, therefore, seeks to resolve the apparent contradictions which have been mentioned. This is done by insisting that theological and Biblical questions inevitably raise ontological and philosophical questions. It is at this point that Tillich is perhaps less persuasive than in his analysis of the intellectual situation. Still he makes his point both by emphasis and by reasoning that the two spheres ought not to be separated so radically as is frequently the case, especially in the neo-orthodox tradition of our day. "No theologian," he says emphatically, "should be taken seriously as a theologian, even if he is a great Christian and a great scholar, if his work shows that he does not take philosophy seriously." It is appropriate, consequently, for Tillich to conclude by saying: "*Against* Pascal I say: The God of Abraham, Isaac, and Jacob, and the God of the philosophers is the same God."

The big, unresolved question about Tillich's position is whether he means to emphasize the creative tension between philosophy and theology, which is one thing, or whether he means that theology can and should be translated into philosophy thus making them virtually identical, and this is a very different thing.

HUGH T. KERR

The Development of Modern Christianity since 1500, by Frederick A. Norwood. The Abingdon Press, New York and Nashville, 1956. 256 pp. $3.75.

Students of Church History are well aware of the fact that there is really no adequate treatment in English of the history of the modern Church—i.e. of the period since the close of the sixteenth century. S. Cheetham's "History of the Christian Church since the Reformation" is now largely out of date; J. W. C. Wand's "History of the Modern Church" and Leighton Pullan's "Religion Since the Reformation" are rather slight: even John T. McNeill's "Modern Christian Movements," admirable as it is in its way, deals only with certain specific developments. In this book Dr. Frederick A. Norwood, professor of Church History at Garrett Biblical Institute, seeks to fill this gap.

Actually, Dr. Norwood begins with a chapter which outlines the history of the Church from its beginnings down to 1500, "from revelation to reformation," as he aptly calls it. His second chapter, entitled "The Age of Reform," deals with the period between 1500 and 1648—i.e., the age of the Reformation and the Counter-Reformation. Chapter three—"The Age of Enlightenment"—covers the two centuries between 1603 and 1815. The fourth chapter—headed "The Age of Progress"—deals with the nineteenth century; and the final chapter deals with the first half of the twentieth century, which Dr. Norwood appropriately calls "The Age of Turmoil."

This book is certainly admirable in its aim and scope. For not only does it seek to describe the major developments which have marked the history of the three principal branches of Christianity—Protestant, Roman Catholic, and Eastern Orthodox—since 1500, but it also takes account of that world-wide missionary expansion which these churches have sponsored during this period, and which has spread the Christian faith virtually throughout the entire inhabited globe. The author likewise—and rightly—describes the development of modern Christianity, not in a vacuum, but in the milieu of the secular culture of Europe and America during the past four hundred years.

The only criticism which the present reviewer would make of Dr. Norwood's book is this, that it sometimes gives the impression of slightness and inadequacy in its treatment of certain of the questions which it has to discuss. For example, the German Church struggle under Hitler is dealt with in only two pages; and the fortunes of the Russian Orthodox Church since the Bolshevik Revolution of 1917 are told in the same abbreviated space. Perhaps this undue compression was almost inevitable in a book which covers so vast and varied a field in little more than two hundred and fifty pages. And it is only fair to say that Dr. Norwood has appended a list of books for further reading at the end of each chapter of his book. But it would certainly seem that a more extensive account of the development of modern Christianity is eminently desirable, and especially of the period since the French Revolution of 1789. Meantime this volume of Dr. Norwood may well serve as a useful introduction to modern Church History.

NORMAN VICTOR HOPE

Christianity and the State in the Light of History, by Thomas Maynard Parker. Harper and Brothers, 1956. 178 pp. $3.00.

One of the best-known lectureships in England is named for Canon John Bampton, who left an endowment for the delivery each year of eight "divinity lecture sermons" at Oxford University on some aspect of the Christian faith. Under the auspices of this famous lectureship some well-known books have been produced—e.g. H. L. Mansel's 1858 lectures on *The Limits of Religious Thought*, H. P. Liddon's 1866 lectures on *The Divinity of our Lord and Saviour Jesus Christ*, and Charles Gore's 1891 lectures on *The Incarnation of the Son of God*. In 1950 the Bampton lectures were delivered by Mr. T. M. Parker, University Lecturer in Theology at Oxford, who took as his theme "Christianity and the State in the Light of History." The present volume contains the substance of these lectures.

This book, however, takes the development of Church-State relations only down to the

Protestant Reformation. But within these self-imposed limits it covers the ground well. Beginning with the biblical references to this question, it goes on to consider the relation between the Christian Church and the Roman Empire during the first three centuries after this era, putting into proper perspective the nature and extent of Christian persecution by the imperial government. Mr. Parker then considers the revolution wrought by the Emperor Constantine, who after 312 gave Christianity not only toleration but even preferential treatment. He then devotes a chapter to the relation of the Church to the Byzantine Empire of Constantinople. He then traces the story in Western Europe down to the coronation of Charlemagne in 800; and he follows it with an analysis of the medieval attempt at papal theocracy and the Empire-Papacy conflict. The final two chapters deal with the break-up of the medieval world in the fourteenth and fifteenth centuries, and the viewpoints of Luther and Calvin on the Church-State problem.

Though the territory covered by Mr. Parker is familiar, his treatment is fresh and living. This is due partly to his wide knowledge of the relevant literature—he quotes from books in at least five languages—and partly to his penetrating insight into the real nature of the problems which he considers. He has succeeded in upsetting certain traditionally accepted views, and has thrown new light on some important questions. For example, by a careful examination of the evidence, he has refuted the widely circulated idea that the Eastern Church of Constantinople was the servile and even sycophantic lackey of the Byzantine Emperor. Again, his analysis of the factors underlying the Empire-Papacy dispute—the necessary involvement of the Church in the secular order through its landholding, the fact that only the Church could furnish an adequate supply of trained administrative personnel for the imperial civil service, and the claim of the Church to act as censor in matters of morals —makes that struggle more easily understandable.

Altogether, this interesting and well-informed book will amply repay careful study.

NORMAN VICTOR HOPE

The Vitality of Faith, by Murdo Ewen Macdonald. Hodder and Stoughton, London, 1955. 190 pp. 10s 6d.

The St. George's West Church of Scotland, in Edinburgh is rightly regarded as one of the foremost preaching stations in the English-speaking world. Its succession of ministers—R. S. Candlish, J. Oswald Dykes, Alexander Whyte, Hugh and James Black, and John Kelman—have all been numbered among the most outstanding and influential preachers of their day. Since 1949 the minister of this strategic church has been Murdo Ewen Macdonald; and under his leadership the great traditions of the church have been worthily maintained. The present volume—a selection of twenty-four of his sermons—will help to explain why St. George's West is in such a thriving condition.

To begin with, this preacher knows the age in which he lives and to which he addresses his message. He served in World War II as a paratrooper, and spent the closing years of that war in a German prisoner-of-war camp. It is only fair to say that, in these sermons, he handles his trying war experiences with commendable restraint; but clearly, they have greatly contributed to his maturity and depth of understanding. Again, he is well read not merely in such significant contemporary novelists as Somerset Maugham, Aldous Huxley, and Arthur Koestler, but also in those seminal theologians like Niebuhr, Tillich, and Berdyaev who have analyzed and criticized the present age from the Christian point of view. Because of his experiences and his reading and reflection, Mr. Macdonald is acutely aware of the serious problems which confront mankind today—the problem of finding worthy meaning in life, the problem of overcoming personal moral impotence, the problem of racial and social injustice, and the problem of avoiding an atomic war in which, as someone has said, all men will be cremated equal. But above all, this preacher knows from personal experience the liberating and transforming power of Jesus Christ; and he preaches His Gospel, unashamed and unafraid, in its triumphant adequacy as the only final answer to these problems.

This book deserves to be widely read. Ministers will profit from its luminous and relevant handling of the central themes of the Christian faith. Ministers and laymen alike will gain from its pages a renewed and deepened realization of the greatness of the Gospel of Jesus Christ, as the power of God unto salvation in this, as in every other age.

The present reviewer has noted three misprints which should be corrected in future editions. On page 44, Studdard should read Studdert; on page 127 the Christian name of penicillin's discoverer was Alexander, not Archibald; and on page 180 the Aberdeen Old Testament scholar's name was Robertson Smith, not Robertson.

NORMAN VICTOR HOPE

A Man Sent From God, the Biography of Robert E. Speer. By W. Reginald Wheeler. Fleming H. Revell Co., New York, 1956. 333 pp. $3.95.

With all the criticisms of the Church it is still proof positive that the Spirit of God is within her when she can continue to cast up incarnations aflame with the passion of Jesus Christ like Robert Elliott Speer and thrust them forth into the stream of life.

One need only look at the picture of Speer used as a frontispiece to sense that here in a man was made incarnate the stability of granite mountains and the incandescent flame of an "immovable and unselfish moral purpose." We are not surprised that characterizations such as these are used in this volume by those who knew him best: "The greatest personality I have ever known," "radiant faith," "subjugating eloquence," "apostolic power," "a prophet for the present day and those that are to come." In Christian statesmanship, intellectual understanding, spiritual depth and moral earnestness, Speer towered head and shoulders among the great leaders of his time.

Now those of us who knew him can thank God that Reginald Wheeler has a worthy book—though hardly a perfect mirror of the living man, which we could not expect, but a fitting biography that is adequate but not too long and which will preserve the memory of a truly great personality. And when you read it all and close your eyes to think, it is his character which shines forth above his accomplishments, and they were many.

Even during his lifetime Robert Speer became a legendary figure, as such a man would. Rex Wheeler has done a grand job of research in the records and among a large group of those who knew him best and has screened out the apocryphal from the factual. For instance the oft repeated assertion that Aaron Burr and Robert Speer attained the highest grades of any men who ever went to Princeton is set at rest. Though there emerges the fact that Speer did maintain the almost perfect average of 1.02 for his whole course! Aaron Burr did not receive any special honors at graduation.

The facts are also given in the question of publishing a biography. Speer did not want one, the common story is that he would say, "If the Lord will refrain from publishing my faults and failures I should not like to have men recount my virtues." The family had accepted as final his judgment, and so it took a formal action of the General Assembly to give what those nearest to him considered a mandate to overrule his personal wishes. To those who have any connection with the Foreign Mission enterprise of the Presbyterian Church, U.S.A. and to those who are related to Princeton University and especially Princeton Seminary this book will remain a treasure.

Fittingly enough the introduction is by President John A. Mackay of Princeton Seminary who was so closely associated with Robert Speer both in the life of the Seminary and on the Board of Foreign Missions as well as in the church at large, and many epoch-making conferences. Dr. Mackay is only able to speak of Speer in utter superlatives. All of Princeton Seminary lineage must rejoice that the greatest building of the institution, now under construction, is to be the Robert E. Speer Memorial Library.

The biography is written on traditional lines giving Speer's birth and heritage, his schooling and family. In the preface his wife has given in her own words the reasons why her husband did not want a volume on his life. She describes him, "A shy person, extremely reserved." Though he was indeed not a "hale fellow well met" or easy to approach, he had another side, shown by his daughter Margaret, who contributed the

chapter on "Marriage and Family." She says: "We could not imagine why father should ever be thought solemn or grave. To us he was the most hilarious of companions." Both aspects may be found in the excellent sixteen pages of illustrations at the center of the book. There we see him with all the poise of personality which made him master of men and yet the warm radiance that made him the joyful playmate of his grandchildren.

The formation of the Student Volunteer Movement and the association with Robert Wilder, John R. Mott and Samuel Zwemer which shook the student world and sent out thousands of young people to make a reality of the ecumenical Christian Church was a dominant interest during his early adult years.

Speer made a great record as a football player in Princeton University and continued to play on the team after he entered the theological seminary. Another legend tells how he took the bullying and slugging of an opponent and finally spoke about it to the referee—then when the slugging was repeated he knocked the fellow cold. This legend is deflated a little but still shows the ground that Speer was later to take as against the militarists and fanatic nationalists on the one hand and the pacificists on the other.

Speer and John R. Mott did a great deal of speaking together. Alonzo Stagg, who later became one of the greatest football coaches of all time, tells how under their eloquence he all but went to the mission field. He goes on to say: "I recall that John R. Mott's messages were dynamic and those of Robert E. Speer were impressive spiritually." United States Senator H. Alexander Smith also tells how these messages were formative in his own life.

In absolute faith these young men had the divine audacity to adopt as their slogan, "The evangelization of the world in this generation." The great surprise is that they all but succeeded! They lived to see the Protestant Christian Church established in practically every single nation of the world.

Such was the zeal and power of Robert Speer that the Board of Foreign Missions laid hands upon him in 1891, during his Middler year in Princeton Theological Seminary and made him a Secretary of the Board at the age of twenty-four years. In that job he remained for forty-six years during which time he became a world renowned churchman and perhaps the greatest missionary statesman and executive of his day; in fact the only one who might be ranked with him was the same John R. Mott, bosom friend and companion of those early days.

Speer did not complete his Seminary course and so was never ordained, though he received the D.D. degree as well as many others, and was elected Moderator of the Presbyterian Church, U.S.A. and was President of the Federal Council of Churches. Singled out among his strong theological and ecclesiastical beliefs are "The Virgin Birth" and the related conviction of "The Equality of Women in the Church." What he said on these subjects well deserves frequent re-reading.

Robert Speer, like Mott and Zwemer, was a great world traveler. What an event it was when he visited a mission! I remember how we had all prepared feverishly for his coming. The snow delayed him for weeks in Persia and I was told that during those weeks when he was marooned with no other book but his Bible he reconstructed from memory literally hundreds of verses of Christian hymns. It has been said that he could read carefully a page of poetry and then say it off from memory.

When he finally stood before the mission to give his opening devotional service on the Gospel of John, he began, "Now let us all remember throughout our meeting that there is plenty of time to do all the Lord wants us to do." Our nervous haste was gone and relaxation and peace came upon us.

His letters to the missions were an event. There should perhaps be more in this book about Miss Johanna Connell (see page 77) for many years his matchless secretary. She would gather all the material for his long letters and put it in order. Then he would begin to dictate and work it in to a real epistle. Miss Connell would also line up the material for his books and make it possible for him to dictate them with the greatest conservation of energy. They were usually filled with quotations and Rex Wheeler has done well to follow the system of those books in this biography. In addition to writing and editing sixty-seven published works (see Appendix III) he found time to read an

average of from one to three books a week!

Speer was ever methodical and precise, his life stands like the rock of Gibraltar as the biography says, yet it was ever animated and disciplined. Self-discipline, yes, but under the constant direction of the Master with whom he lived and walked.

His methods of study are a revelation and must be quoted:

1. The disciplined use of time.
2. Work first and conversation and social amenities second.
3. Constant reading and research.
4. Neatness and attention to detail.
5. Keeping thought, life and work on a level above petty arguments and animosities.

He passed many times through the "valley of the shadow" in the early death of his mother and later sudden passing of his father, the loss of a little daughter and finally the tragic murder of his son Elliott, after he had been only two years headmaster of Mount Hermon School. Then the bereaved father said, "One's only and adequate light is to think of what God allowed to happen in the life of His Own dear Son."

We can only mention the storm and stress that broke about Robert Speer in the doctrinal controversies of the church. He was first attacked by the extreme right wing of the church and when this was over he was forced to stand out against the philosophy and plans of the other extreme in the book, "Rethinking Missions." He saw the basic issues at stake and repudiated the syncretism of that volume. His views were confirmed in what Archbishop Temple wrote him, "There is no future at all for the Christianized pantheistic humanism of . . ." those who wrote the report. As Peter K. Emmons has said concerning these great times of attack on Princeton Seminary and the Mission Board, "he marched on unmoved by the swirling currents of theological controversy and ecclesiastical strife, unembittered and unafraid." Here was indeed a man of fidelity and tenacity of purpose like David Livingstone.

When his time came to retire he cut once and for all his ties with the Board as administrator and counselor, even though the General Assembly had asked him to be available. It was, however, a very busy retirement. When he was 77, for instance, in one year he traveled to 36 states and made 244 addresses. Then he would return to the home in Lakeville, Conn., where he worked on the grounds and bound books and pamphlets. In the evening Mrs. Speer got supper and he washed the dishes.

A remarkable fact was that Robert Speer practically never repeated an address or a series nor re-used his material. He prepared a new address for every occasion. On the mission field his series on the Gospel of John was entirely different from one we later heard him give on the same subject in the Princeton Institute of Theology.

He was born September 10, 1867 and "entered into Life" November 23, 1947. As we finish the book we exclaim, "There were giants in the earth in those days."

Like the old Salvation Army captain before the tablet in the little chapel where William Booth was converted, we kneel and pray earnestly—"Lord do it again"—"Lord do it again." Raise up men to lead the church and the mission enterprise like Robert E. Speer—men of vision, men of genius, men of power, men full of the Holy Spirit. He was in all truth "A Man Sent from God."

J. Christy Wilson

Growing Together, A Manual for Councils of Churches. National Council of the Churches of Christ in the U.S.A., New York, 1955. 123 pp. $2.50.

This manual is a clear indication of the coming of age of what has come to be known as "co-operative Christianity." For many years, Protestant churches in the United States have been banding together in various ways, primarily on the basis of the federal principle of organization, to perform certain functions that could better be handled together than separately. Pioneering was done in the field of Christian education, but by now Christian education councils have been absorbed on every level into councils (national, state, county, and local) with much broader and more inclusive responsibilities.

Experience has now established certain standard policies and practices that are detailed in this volume. It covers them thoroughly, from philosophy through organization, staff, program, and finance, to public

relations. A brief but informative historical survey prefaces the volume. The writers are the most experienced people in the field. The editorial supervision of a committee of the National Council has given unity and coherence to the study.

Ross W. Sanderson, who contributes the historical chapter, indicates the present significant status of the movement when he says:

> Half a century ago the churches saw a few things they could do together better than they could do them separately. There are some functions that can be performed only in the local church, some by the churches denominationally, others by the churches co-operatively. The burden of proof has begun to shift to the other foot. The list of tasks done denominationally grows shorter; the number of those that are better done co-operatively grows ever longer. The church with a mission is discovering the oneness of its task.

The ideas contained in this manual are tried and tested; the policies suggested are the fruit of long experience and theological reflection; it is full of seasoned wisdom. A useful and fairly comprehensive bibliography is appended.

D. Campbell Wyckoff

Education for Christian Living, by Randolph Crump Miller. Prentice-Hall, Inc., Englewood Cliffs, N.J., 1956. xiv + 418 pp. $6.50.

Randolph Crump Miller, who is Professor of Christian Education at the Divinity School of Yale University, has given us a major volume in the field. Known previously for his emphasis on the centrality of theology in educational theory (in his *The Clue to Christian Education*), he has now undertaken to deal with theory and practice in comprehensive fashion. *Education for Christian Living* is addressed chiefly to students for the ministry and local church workers, but also to the general reader.

The book is divided into four parts. The first is concerned with principles, the second with primary educational institutions, the third with methods, and the fourth with administration. There is a healthy emphasis throughout on the partnership of home, church, and community in which Prof. Miller's extensive down-to-earth experience in the field shows through and is used to good advantage. But in his emphasis on the practical he reiterates many times in balanced and measured fashion his insistence upon doctrinal and theological matters as of central normative importance.

Part II is especially noteworthy. The chapters on religious education in the home, schools, community, and church give sound bases in policy for program in each institution and provide good insights into the areas in which interrelationships may be fruitfully explored without violation of the integrity of any one of them.

The section on method is set on a sound foundation:

> Within the community, one discovers the meanings of the Gospel as the Christian life is experienced. . . . This quality of life, this "atmosphere in which grace flourishes," is the key to the meaning of the Gospel. . . . Christian behavior does not come from the study of morals but from loyalty to the community in which these aims are part of one's social life.
>
> . . . Method evolves from the theology of the Christian church, for method is simply the means whereby Christian truth is arranged to make it effective in one's meeting and understanding of life's problems. Life's experiences are interpreted so that the relevance and saving power of Christian truth become evident.

Christian truth is interpreted in anything but static terms. It is realized as a "theology of relationships," which implies that theological truth is theological truth whether or not it is stated in verbal form or not. The realities of the Gospel are sensed, and thus communicated, according to Prof. Miller, before they can be stated. This accounts for the dependence upon the "atmosphere of the community" in the educational process.

The practical suggestions on method and the entire section on administration are somewhat diffuse and uncoordinated. They do not seem to tie in too closely to the theory of which they are intended to be the expression. With a clear norm for evaluating such

matters, it is a shame that the details that occupy so much of the book could not have been more critically scrutinized and screened.

When he deals with basic principles (Part I), Prof. Miller makes his main point well. But he is severely hampered by limitations of space, for he deals with philosophy, history, psychology, sociology, theology, and a host of related topics in ninety pages. The result is not very satisfying, especially since it forces reliance upon sources that are limited in scope and validity. What I mean is that it does not make for very convincing theory to rely so exclusively on Wynne, Yeaxlee, and Reeves in three major areas where there are so many pitfalls and where so many other views have established authority. I believe that Prof. Miller has a unique contribution to make to the theory of Christian education, and I hope that soon he will devote a whole volume of the size of this one to the subject. So much of the specific material in this book is the kind of material that is easily dated and that becomes obsolete too quickly, is in fact at the mercy of changing theory, while the prior theoretical questions (to which so little space is devoted) would stand for many years and make a permanent contribution if they were developed carefully, thoroughly, and systematically.

One must say also that the book is rendered hard to read by a certain disconnectedness and disjointedness in the author's style. The editing leaves a great deal to be desired, there being numerous errors, some of a serious nature.

Extremely valuable bibliographical sections are appended. The first provides a basic annotated bibliography of less than fifty volumes. The second consists of about thirty pages of tightly packed suggestions for additional readings.

It is worth noting that this is the first venture of a publishing house like Prentice-Hall into the field of Protestant education. Let us hope that it will establish a trend that will enrich the literature in the field, and free us from the inexpensive and watered-down books that have had almost exclusive occupancy until this time.

D. Campbell Wyckoff

The Great Invitation and Other Sermons, by Emil Brunner. The Westminster Press, Philadelphia, 1955. 188 pp. $3.00.

Of all the books of sermons published in 1955, *The Great Invitation*, by Emil Brunner, remains among the half dozen worth buying. Here are twenty-two thoroughly Biblical sermons by one of the great thinkers in the world of contemporary theology. Ably translated by Harold Knight, they represent a cross section of Dr. Brunner's preaching in the Cathedral of Zurich in the period between 1948 and 1953, just prior to his departure for Japan.

Readers of this volume will naturally expect fresh and original thinking upon great texts and themes, but more than a few of us will be surprised by the relevance, concreteness, and communicative power of Brunner's preaching, despite our popular feeling in America concerning the remoteness and "unpreachableness" of much European theology. While none of us will find in these sermons the familiar techniques and popular format of American preaching, yet there are here some characteristics and qualities which we can well think upon and use to strengthen our own pulpit witness. Whoever reads these sermons carefully and with an equal measure of devotion will experience an inner spiritual enrichment and a mental impetus to go onto, what Milton called, "fresh woods and pastures new."

Among the most striking features of this book are the unity and simplicity of its message. The *motif*, one might say, of the whole series, is the Divine call and the need for our human response. From a wide range of Scriptural materials and through careful exegesis, Dr. Brunner solidifies the theological meanings and then transforms them into spiritual and ethical principles with sharp implications for modern living. Since the Divine call is kept consistently in view, the sense of proclamation is never absent and the desire for the purely popular as an end in itself, is never present. The emphasis upon the human response is a natural sequence from the *I-Thou* pattern of Dr. Brunner's theology, but it means that in his preaching his insights into our poor moral condition are made more searching, his encounters with

embarrassing issues are more thoroughly honest, and his empathetic sharing with our situation makes his message all the more effective. Although on every page he grapples with great themes and vexing problems, yet he never fails to state the Gospel simply and define lucidly his own position.

Since Brunner believes so earnestly that there can be no such thing as Christian faith in isolation from Christian conduct, we expect his sermons to be practical. Little space is given, however, to describing problems. There is a scarcity of illustrations. But the reader finds himself in almost every paragraph as the author explores our secret sins and shows us how so many of our positions and attitudes are untenable in this contemporary world.

Each preacher will find these sermons useful in his own way. Most will regard three of them in particular as rather unique handling of difficult themes, namely, "The Temporal and the Eternal," "The Rock on Which the Church Is Built," and "Election." For those who delight in picking up a telling sentence, there are more than enough of first rate quality. He speaks of Judas who took "that fearful way which must have a fearful end" (p. 10). Referring to St. Paul, he says, "Paul is certainly a realist, but he is no relativist" (p. 20). Discussing predestination, he writes, "Our life is in better hands than our own" (p. 47). In a clear appeal for discipleship, he says, "Surrender yourself to Jesus Christ and he will revolutionize your life away from the false, self-centered, self-seeking ambition to rule and into the opposite direction of the service of God" (p. 67).

In his Preface, Dr. Brunner points out that printed sermons never do justice to the message because "preaching is essentially a living occurrence which can only very imperfectly be crystallized in writing." This is abundantly true. Nevertheless, we are indebted greatly to him for providing for us the nearest thing to having gotten them at first hand.

DONALD MACLEOD

Benefits of His Passion, by C. H. Dodd. Abingdon Press, Nashville, Tennessee, 1956. 62 pp. $1.00.

Although this review will appear after that season of the Christian year when the emphasis upon Christ's passion is more pronounced, yet every preacher can read this book with great profit and satisfaction at any time.

Here, in the brief compass of some sixty pages, C. H. Dodd, whom Professor Piper regards as one of the "most clear and cogent" writers in the New Testament field, presents six meditations on the Cross of Christ and its meaning in our lives today. His strategy is to take some of the great sayings about the death of Christ which occur in the epistles of the New Testament and to orient them to the facts recorded in the Gospels.

Those who know Dr. Dodd's earlier volumes and his reputation as an educator and popular lecturer, will find this latest volume to be representative of the best in English New Testament scholarship. Although it is not meant to be merely a word study, yet preachers will find illuminating insights into such terms as "reconciliation," "expiation," "justification," and "obedience." This is not to say that Dr. Dodd's chapters are simply data from the pen of a linguistic drudge. His studies are vital and living, because they are developed invariably within a theological framework and with an eye upon contemporary needs.

DONALD MACLEOD

Unfinished Business, Short Diversions on Religious Themes, by Halford E. Luccock. Harper and Brothers, New York, 1956. 191 pp. $3.00.

Few men have done more in recent years for the betterment of American preaching than the author of this new book. Indeed the name of Halford E. Luccock has become synonymous with an unsleeping conscience concerning the quality and needs of contemporary preaching. In a time when so much is being written about the science of preaching, Dr. Luccock is in the front line with those who have something fresh to say and who are saying it with point and vigor. And what is more, he has engaged in the very difficult task of sharing germinal ideas that excite sluggish minds to counter with fresh texts and lift their preaching out of rusty patterns.

This latest book by Dr. Luccock should be bought by every preacher in America, that is, of course, provided they will read and use it properly. There are many roads to the fully written sermon. Some preachers find a problem or contemporary issue and—like Dr. Fosdick—they use the Bible as a searchlight cast upon the troubled spot. Others—like the late Dr. Sclater—read the Bible with "a homiletical eye" until some single truth arrests them and clamors to be preached. And all of us on occasion are gripped by an idea, sometimes religious and sometimes secular, which becomes a "sermon starter" and the whole message of the Gospel becomes tributary to it. It is in this latter process that Dr. Luccock's recent volume will be of extreme value.

Here in 107 interesting themes, the author shows the breadth of his reading and particularly his genius for turning an idea around and showing facets of meaning few of us would ever uncover. Each preacher will read and use this book in his own way. Those who handle it thoughtfully, however, will rue the fact that there are not enough Sundays available to accommodate the harvest of fresh insights. Almost invariably each suggestive topic is matched by equally provocative sentences. Here are some titles: "Dead Money," "Living Upside Down," "The Rescue of Jesus," "Casually Yours," "I Want to Be a Christian—in My Head," or "I Need the Church When . . ." And here are samples of statements chosen at random: "No doctrine can live in the intellect if it does not renew itself in experience" (p. 100). "If a church has no great desire except to balance the budget, it is not a church of the Christ who gave his life a ransom for many" (p. 152). "Part of the world's trouble has been too much Christianity of the heart, but not of the head" (p. 178).

For this reviewer, the evening spent in reading *Unfinished Business* was a delight and interspersed not infrequently with a murmur, "Would I had my own pulpit again!"

DONALD MACLEOD

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